

The Sabbath Recorder.

Mrs Margaret Davis
188

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

"THE SEVENTH-DAY IS THE SABBATH OF THE LORD TRY GOD."

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CONTENTS.

The Sweet Surprise—Poetry.....	1
Glimpses of Europe—No. 14.....	1
National Reform Association—No. 2.....	1
MEMORIALS.	
“Freely ye Have Received, Freely Give.”—Poetry.....	2
Paraphrase.....	2
Grand and Loyal Words.....	2
Missionary Boxes.....	2
Correspondence.....	2
From D. N. Newton.....	2
“I Will Give Nothing.”.....	2
The Missionary Spirit.....	2
Items.....	2
Woman in Japan.....	2
SABBATH REFORM.	
Paraphrase.....	3
The Baptist Pastors’ Conference of New York City, and the Sabbath.....	3
“Sunday no Sabbath.”.....	3
EDUCATION.	
Color Blindness.....	3
Having and its Remedy.....	3
TEMPERANCE.	
Selfish Smokers.....	3
A Reform Which is no Reform.....	3
Liquor Men in Despair.....	3
EDITORIALS.	
Editorial Paragraphs.....	4
COMMUNICATIONS.	
Semi-Centennial of the Plainfield Seventh-day Baptist Church.....	4
In Memoriam—Mrs. Eld. Thomas Fisher, Mrs. Ezra Crandall, Mrs. T. Irwin Place.....	4
The Voice and Sunday Temperance Legislation.....	4
Ruby Wedding.....	4
Revival and Dedication.....	4
The House of God—Poetry.....	4
West Hallouk—No. 2.....	4
Surprise and Donations.....	4
NEWS.	
DeRuyter, N. Y.....	5
Addison, W. Va.....	5
Milton, Wis.....	5
MISCELLANY.	
The Love of God—Poetry.....	6
A Chapter on Accidents.....	6
Ten Years After.....	6
Nobody Knows but Mother—Poetry.....	6
A Leaf from the Deacon’s Wife’s Scrap-Book on Time Novels.....	6
Giving the Cause of Christ.....	6
Anti-Slavery Principles.....	6
A Children’s Meeting.....	6
Christianism and Arminianism.....	6
A Song in the Night—Poetry.....	6
Apologies.....	6
Begin at Home.....	6
Sowing Liberally.....	6
Backbone.....	6
Neither.....	6
Revolutionary Writings.....	6
Discontinued.....	6
POPULAR SCIENCE.	
CATALOGUE OF PUBLICATIONS, ETC.....	7
THE SABBATH-SCHOOL.....	8
BOOKS AND MAGAZINES.....	8
MARRIAGES AND DEATHS.....	8
BUSINESS DIRECTORY.....	8

THE SWEET SURPRISE.

No tender yet sad farewell
From her quivering lips was heard;
So softly she crossed that quiet stream,
That ’twas not by a ripple stirred.

She was spared the pain of parting tears;
She was spared all mortal strife;
It was scarcely dying—she only passed
In a moment into endless life.

Weep not for the swift release
From earthly pain and care,
Nor grieve that she reached her home and rest
Ere she knew that she was there.

But think of that sweet surprise;
The sudden and strange delight
She felt, as she met her Saviour’s smile,
And walked with him in white.

GLIMPSSES OF EUROPE.—No. 14.

BY PROF. H. M. MAXSON.

PRAGUE.

TUESDAY, July 19, 1887.

We left Dresden at 7 o’clock this evening, in order to get a little time in Prague. Soon after leaving Dresden, we passed the Seidlitz Spring, which gave origin to the Seidlitz powder, though the commercial powders now have little connection with the spring. For many miles the road followed along the Elbe, which is here very beautiful, being hemmed in by steep cliffs which hang frowningly over the railway, seeming to almost crowd it into the river. The prevailing rock is a kind of sandstone, which has been worn by the force of nature into many interesting forms, abounding in isolated pinnacles and cliffs, often having a castellated appearance.

The bank on one side of the river for some distance was one immense quarry, the blocks of sandstone being sent down to the water’s edge in chutes on the soft refuse of the bank. For miles there was a paved road by the river-side, a kind of tow-path, I suppose; at least, we saw in one place a big, able-bodied man sitting in the end of his boat steering, while his better half was on the tow-path hitched into the rope towing the boat.

The stream here seems small, but it is navigable for small steamers as far as Prague, and is much used by rafts, and by coal barges from a busy coal port, through which we ran, some hours after leaving Dresden. In many places the banks are paved up so as to confine the water and prevent washing. It is interesting to see how when a thing is done here it is solidly done. The guide books call this region the Saxon Switzerland, and praise its pictur-

esqueness in glowing terms. As we went on, the banks of the river grew higher and bolder, and were now and then cleft by narrow gorges worn by the long-continued action of some small stream. At the bottom of the glen, as it opened out into the river, was often a little village completely filling it, and running up its sides to some projecting ledge for the site of a summer hotel.

Finally we came to the culminating peaks of Lilienstein and Konigstein rising almost perpendicularly for more than a thousand feet. Konigstein is crowned by a fortress, famous for its impregnability, it having never been taken by any power, even the great Napoleon having to leave it unsubdued. It is so isolated that it is said to be impossible to command it from any point whatever, and its top is so large a plateau that its cultivation gives support to the garrison.

Beyond this we soon came into Bohemia, where we encountered still another language, and a strange one. German is still spoken, but the Bohemians are said to have a strong national love for their own tongue, and while they will talk German with a visitor, they compel the German soldiers that are garrisoned there to learn their language.

Our ride to the hotel at Prague made us at once wish we had time for a longer stay. The first sight seems to impress one with a feeling of its quaintness, though it is a busy city as well, and has fine buildings and broad streets.

For a second time we found ourselves unable to obtain an English-speaking guide, and we finally entrusted our fortunes to a driver who could speak a few names in English. Of course we at once started for the Hradtschin or castle, which crowns a steep hill in the old part of the city. On our way we passed along a beautiful quay by the side of the river Moldau, and crossed the famous Charles Bridge, with its beautiful tower, four or five centuries old, which has been the center of many historical events. The bridge is a fine one, and is adorned with groups of statuary on each side, one of them having five gilt stars to perpetuate the story of St. Nepomuk. When he was murdered by the king, and his body thrown into the Moldau, its place was marked by five stars until it was removed. Hence this monument where the body was taken out. One of the sights of the cathedral is another monument to this saint which is interesting, because made of a ton or two of silver. The most curious of the bridge monuments is a grotesque representation of souls in purgatory.

The ascent to the Hradtschin is exceedingly steep, but when the top is reached one is well paid for his toil, by the beautiful view of the river and city. At the gate of the palace the driver left us to our own resources, so in we walked alone with eyes on the watch for some clew to help us in our search for guidance. On one person after another we tried our halting German, and at last found common ground when we used the name of Wallenstein, about whom much of the historical interest of the place clusters. Here the great Duke held his court when at the height of his splendor; here he lived in retirement when under his royal master’s displeasure. It is a large rambling palace, inclosing one or two large courts, and containing some fine rooms.

The greatest interest centers in the old room of the senators and the council hall just as they were two hundred and fifty years ago, when three imperial councilors were thrown from its windows, an incident which was the occasion for the beginning of the Thirty Years’ War. A look from the window causes one to wonder how it could ever have happened that they could fall that great distance and only one of them receive harm. The appearance of the chamber reminds one that in those days the conveniences even of royalty were very primitive.

Our ride back took us by the Pulverturm, another interesting old Gothic gateway, that is now seemingly in the heart of the city. The most interesting of the churches is the Teynkirche, the old church of John Huss, the reformer, the rallying place of Protestantism in Bohemia, made doubly interesting by the tomb of Tycho Brahe, the great astronomer.

Prague we found to be one of those places that is easier to get into than out of. When the train from Dresden drew up, we, as usual, asked the porter for places for four. “The other end of the train,” said he. A tramp

to the other end brought us to an official who said, “The other end of the train.” Then followed a tramp back to our starting place, when we endeavored to find German enough to express our indignation at being sent back and forth in that way, but in despair we had to fall back on plain Anglo Saxon. Just then we heard the delightful accents of the English language in the form of a call to “Come in here!” and we discovered a party of Americans whom we had met at Dresden. We managed to crowd in just as the train started. We found a different kind of car from that we have had heretofore, having an aisle along one side from which doors opened into five compartments, intended for six or eight persons each. In case of a large party such an arrangement is very pleasant, as we found on this ride to Vienna. There were fifteen or twenty of us Americans, and we found such an arrangement very conducive to sociability, and the ride was a merry one.

A new feature of the landscape, which became more and more common as we went out of Protestant Saxony into Catholic Bohemia, was the crosses by the roadside which, beyond Vienna, we found very frequent in the fields; also, there being often quite a shrine built up. Now and then we would see the path up a hill marked by these little shrines a rod or two apart, with a church probably at the top of the ascent.

All single horses on working teams, and usually those on all country teams, are hitched on one side of a pole, as described before, and the teams are often quite picturesque and gipsy-like, as you see them driving into the city in the evening, with the women, and often the driver also fast asleep after their hard day’s labor. All the harvesting appears to be done with sickles, very few cradles being seen, and never a machine for mowing or raking. The railway service seems very efficient, the road being divided into sections, a little house built beside the road in the middle of each one, and the track on in so far in that section being connected with an electric bell on this house.

It was really reassuring to see, as we went by, the watchman, or more often his wife, standing in front of the house with the rolled up signal flag at “present arms,” signifying that all was well. In Southern Austria every cart path that crossed the track was closed by a bar connected with the house in the same way, so that it is impossible for a team to get upon the track without discovery.

THE NATIONAL REFORM ASSOCIATION.—NO. 2.

BY REV. L. O. ROGERS.

I desire again to call attention to the movements of the National Reform Association, and to their efforts to obtain a religious amendment to our National Constitution. And what, now, is their object in this? I propose to show that the foremost object is to place the (Sunday) Sabbath “on an undeniable legal basis in the fundamental law of the land;” and that this thought, brooded over for years, has now at last developed into the scheme of a full-fledged “Christian republic.”

Their constitution says, “The object of this society shall be to maintain existing Christian features in the American government; to promote needed reforms in the action of the government touching the Sabbath, the institution of the family, the religious element in education, the oath and public morality as affected by the liquor traffic, and other kindred evils; and to secure such an amendment to the Constitution of the United States as will declare the nation’s allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and to indicate that this is a Christian nation, and place all the Christian laws, institutions and usages of our government on an undeniable legal basis in the fundamental law of the land.”

That the objects here aimed at are subversive not only of our religious liberties, but of our civil institutions as well, must be evident to every careful reader. To “declare the nation’s allegiance to Jesus Christ,” and that, too, “in the fundamental law of the land,” that is by altering, not to say amending, the National Constitution, is to compel every one who takes the oath of office, from the President and members of the Supreme Court, down to the humblest,

to swear “allegiance to Jesus Christ;” that is, they must profess to be Christians whether they are so really or not, and this means they must be either hypocrites, or sectaries and religious propagandists.

The preamble to the constitution of the National Reform Association begins thus: “Believing that Almighty God is the source of all power and authority in civil government, that the Lord Jesus Christ is the ruler of all nations, and that the revealed will of God is of supreme authority in civil affairs,” etc. Think if you can, of our constitutional President acting, as under the proposed order of things he must, as the virtual viceroy of “Jesus Christ the ruler of the nation;” and think again of the judiciary of the country acting on the theory that “the Bible is the foundation of our system of jurisprudence,” “the Bible the supreme law in civil affairs.” Under this order, the chief business of our Courts of Appeal would be to decide what is taught by the Bible, and to settle and fix upon the interpretation of particular passages of Scripture.

Now this is more by far than the dreaded “union of church and state;” it is the virtual subversion of the state by the church, and the establishing of the religious oligarchy upon its ruins. We might have thought this a joke, or the crude notions of a few harmless fanatics, did we not know by their publications that this is the long-sought and now matured purpose of a large segment of the clergy of the United States, even now backed by a large body of distinguished laymen, representing the business interests and the legal and judicial functions of administration. But what a splendid chance this plan offers to the clergy to run the future government machine! Thank God, there are some who decline the offer; who prefer the liberties of the nation to the loaves and fishes of a politico religious oligarchy.

The National Reform Association has made at last a very bold avowal of the objects aimed at, and should receive an equally bold denunciation of their plans and purposes from every friend of civil and religious liberty. The Pope of Rome could ask but little more than is here proposed. The liberties of the Netherlands were not more ruthlessly assailed in the sixteenth century by the armies of king Philip the Second of Spain, under the leadership of the cunning and ferocious Duke of Alva. To call the proposed plan an “amendment” of the Constitution is misleading; it is rather a subversion.

It is not, however, the National Constitution alone that is to be subverted; the state constitutions are to be attacked. In proposing “the immediate organization of a New York State Association, auxiliary to the National Reform Association,” the committee of forty-five who sign the open letter, give as the eighth and ninth “reasons” for such an organization, that “the people of this state have recently voted to have its constitution revised. It is essential that the fundamental principles of Christian morality should be inserted, since the common law of our state recognizes the Bible as the foundation of our system of jurisprudence.” “God should be recognized as the source of all authority, Jesus Christ the ruler of nations [and of states], and the Bible the supreme law in civil affairs.” The letter is signed by twenty-three clergymen, representing the leading Protestant denominations, and by twenty-two laymen and laywomen.

Now the relations of this movement to the legal enforcement of Sunday-Sabbath observance is manifest. The auxiliary State Reform Association gives as its first reason for organizing, this, viz., that “the desecration of the Sabbath is becoming more widespread and defiant.” The National Reform Association, holding to “existing Christian features,” gives as its first and chief object, “to promote needed reforms in the action of the government touching the Sabbath.” In their “appeal to the voting citizens,” this is their foremost utterance. “The National Reform Association has been organized to maintain existing Christian features in the American government, and to promote needed reforms in the action of the government touching the Sabbath;” and they add, “Allow us further to suggest that the Christian Sabbath, the Christian law of the family, and the use of the Bible in our public

schools, in favor of which we pray you’ to declare, are all accepted historical features of our civil institutions.”

From these quotations it is evident, first, that the Christian Sabbath, as an existing feature of our civil institutions, is the day variously known in the statutes as “the first day of the week, commonly called Sunday,” and “the Lord’s day,” or simply “the Sabbath,” “Sunday,” “the first day of the week;” for no other day is recognized as such in the statutes of any state of our Union; there can be no mistake there as to what day is here meant, and these terms, as employed, distinguish it from Jehovah’s Sabbath, the Sabbath of the Decalogue and of the whole Bible, which is always and only, as the weekly Sabbath, the seventh day, and never the first day, of the week.

It is evident farther that “the first day of the week commonly called Sunday is the Christian Sabbath,” and not the “civil Sabbath,” as has been hitherto claimed; it is at least such in the programme of the National Reform Association, as now arranged. It is evident also that the national legalizing of the Sunday-Sabbath is first and foremost among the objects aimed at by this Association.

Again, this movement is chargeable with deception; for while appealing to the citizen as a Christian patriot “to maintain all our civil and religious liberties and institutions,” by voting to place these so-called “amendments” in the national constitution; they are subverting thereby our free Republican institutions.

But a still more serious charge lies at the door of this Association; for while loudly asserting that “the revealed will of God is of supreme authority,” and that the nation must declare its “allegiance to the moral laws of the Christian religion,” and that “the Bible is the supreme law in civil affairs,” they are eating their own words, and stultifying their professions, by legalizing the first day of the week, commonly called Sunday, as the Christian Sabbath;” in other words, as the Bible Sabbath, since they assume that the Bible is their authority in all matters.

Now let it be asked in all candor and seriousness, Does the Bible anywhere annual the Sabbath of the fourth precept of the Decalogue, or change the weekly Sabbath from the seventh day to the first day of the week? Are men called upon to religiously observe the first day of the week? Are people commanded under sin for secularizing the first day of the week? The first day of the week is mentioned eight times in the New Testament; is it anywhere called the Sabbath? Is it not the rather distinguished from the Sabbath by being the day which immediately follows it? Do not the observers of the first day of the week know it to be a fixed and unvarying day in the calendar, and claim it to be such by calling it the day on which their Christ arose from the tomb? And yet where in the Bible are we called upon to celebrate, either weekly or annually, the day on which Christ rose from the dead? And is not the seventh day of the Decalogue also a fixed day, being the day on which the Creator rested from his works? and are we not also commanded to rest on that day? What other or added authority does the weekly Sabbath need than that which its divine Author has given it? What right have men in church or state to tamper with it, by discharging men from their obligation to keep it, or by requiring the observance of some other day in its stead, and especially enforcing its observance by fines and imprisonments? Are the clergymen of the National Reform Association ignorant of the real character and just claims of this important matter? They will not admit, nor need they. They have an open Bible in their hands, even though they may have the prejudices of a false education in their heads. Of the ninety thousand clergymen in the United States, fifty thousand have been kindly and lovingly addressed for several years past on this subject by the *Outlook*, and several thousands of laymen, by the *Light of Home*, publications by the American Sabbath Tract Society, issued from their Publication House at Alfred Centre, N. Y.

But the movements of the National Reform Association have a political character; of this, something may be said in another article.

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ALFRED SABBATH TRACT SOCIETY.

PUBLISHED WEEKLY.

BY THE AMERICAN SABBATH TRACT SOCIETY.

ALFRED CENTRE, N. Y.

Missions.

"Go ye into all the world; and preach the gospel to every creature."

The Corresponding Secretary having temporarily changed his place of residence, all communications not designed for the Treasurer should be addressed, until further notice, A. E. Main, Elasco, Putnam Co., Fla.

"FREELY YE HAVE RECEIVED, FREELY GIVE."

BY J. H. ASHFIELD.

"Shall I take and take, and never give?" It was not the lily to answer "Yea," So it drank the dew and sunlight and rain, And gave out its fragrance day by day.

"Shall I take and take, and never give?" The robin chirped, "No, that would be wrong," So he picked at the cherries, and flew away, And poured out his soul in a beautiful song.

"Shall I take and take, and never give?" What answer will you make, little one? Like the blossom and bird, do you also say, "I will not live for myself alone?"

Let the same little hands that are ready to take The things which our Father so freely has given, Be ever as ready to do a kind deed, Till love to each other makes earth seem like heaven.

-The Child's Own Paper.

THIRTY-THREE missionary societies are working in Africa. The whole Bible has been translated into eleven African languages; and parts into fifty-three other dialects.

We heartily commend to our readers the article by Mrs. Whitford, relating to missionary boxes, and hope that the important suggestions will be acted upon promptly and faithfully.

In 1834, Rev. J. E. Ambrose, of LaGrange, Ill., went to Cook County, Ill., as a Baptist home missionary, on a salary of \$250, with \$50 to get himself and wife to the field.

Among the leading articles in the Gospel in all Lands for January, are those relating to Switzerland, Persia, China, Abyssinia, and to the meeting of the Evangelical Alliance in Washington.

NORTHERN Wisconsin is said to have three sources of riches—the woods, on top of the ground; the iron mines, underground; and the ground itself, that will produce all northern grains and vegetables. The material development is very great and rapid; but the religious growth is small and slow.

SEVERAL months ago, a young husband and wife, in Massachusetts, turned from Romanism to the Protestant faith. The angry priest commanded their mother-in-law, with whom they lived, to turn them out of doors, unless, on the next day, they should go to "confession."

GRAND AND LOYAL WORDS.

Dr. R. S. McArthur, the eminent New York pastor, well says:

"Baptists owe it to themselves, to their brethren of other denominations, and to their Lord, to make known the teaching of the Bible regarding the subjects and the act of baptism. Several points of faith and practice which once were peculiar to Baptists, have now come to be recognized and observed by most other denominations. But they still generally refuse to observe the ordinance of baptism. They have provided a human substitute for the divine ordinance. Unless the meaning of the word baptize in the command be recognized, the command is not obeyed. If scholarship can prove anything, it has proved that Baptists are right both as regards the subject and the act of baptism. No man with a due regard for his reputation as a scholar will be likely to deny that statement. It is to be said, also, that the plain and simple teachings of the Bible are on the side of the highest scholarship. The most ancient art, the ripest learning, the truest history, and the Word of God, are on our side. The time has come when Baptists, in the interest of Christian union and loyalty to Christ must press these truths. They ought no longer to stand on the defensive; they must, in the spirit of their Lord, become aggressive, until others give in their adherence to these great truths."

The above words are from The Worker, the excellent monthly, published by the American Baptist Publication Society. If this is a grand and loyal position for a First-day Baptist to take, then is it also grand and loyal for a Seventh-day Baptist to take a similar position. If First-day Baptists

must press the truth, in the interest of Christian union and loyalty to Christ; if they must become aggressive in making known the teachings of the Bible concerning great and important truths, then must Seventh-day Baptists do likewise. For, while it is coming to be more and more widely admitted that Sunday is not the Sabbath of the Bible, still Christian denominations generally refuse to observe the divinely-ordained Seventh-day Sabbath, having provided a human substitute for the divine ordinance.

If we mistake not, there are all along the various denominational lines of activity signs of increasing aggressiveness. And, with some exceptions, this aggressive denominational work seems to be carried forward with less of sectarianism and bigotry, and more of brotherly kindness, than used to be manifested; and also, with much of apparent desire and purpose to build on Bible foundations. This indicates healthy growth in Christian doctrine, life and work. It shows that the influence and power of the Scriptures over the thought, feeling and will of good men is steadily growing greater. It is, indeed, evidence that the Holy Spirit of God and of truth is leading true believers out into broader fields of religious thought and action; and seeking to bring them into closer fellowship with himself, that he may sanctify them in the truth, which is the Word of God.

It is, however, something at which we cannot but more and more marvel, that our Baptist brethren are so slow in coming to see that the so-called "Christian Sabbath," and Pedobaptist views regarding the subjects and act of baptism, are supported by very similar interpretations of the Bible and history; or, in other words, that both are human substitutions for divine ordinances; and that they are so slow to recognize what seems, of course very clear to us, namely, that the doctrine of Baptists regarding the subjects and the act of baptism, and of Seventh-day Baptists regarding the institution and day of the Sabbath, must stand or fall together, according as we interpret the Scriptures and the history of the Christian religion and the church on Baptist or on Pedobaptist principles. It ill becomes us, Seventh-day Baptists, to be very ready or eager to throw stones, for there is also glass in our houses; but it does become us, as something we owe to ourselves, to our brethren of other denominations, and to our Lord, to make known what the Bible teaches in regard to the Sabbath. In the interest of Christian union and loyalty to Christ, we must press this truth, until the Christian church shall come to see that if it would ride upon the higher places of the earth it must observe the day that Jehovah calls his own. In the spirit of our Lord and of true and humble discipleship, we must become aggressive, until others shall give in their adherence to this great truth, that the Seventh-day is the Sabbath of the Lord our God, a truth that demands equal honor with another, namely, that real Christian baptism is the immersion in water of believers in Christ.

We ask no higher authority for claiming that the seventh day is the true Christian Sabbath than Christ's own declaration that it was made for man; and he himself was the Son of man. We want no greater authority for claiming that immersion is true Christian baptism than Christ's own obedient example.

MISSIONARY BOXES.

The proposition of sending a Christmas-box to our missionaries in China awakened such a deep and wide-spread interest, and the invitation to send gifts for it met with such a hearty response, we are encouraged to ask not only that this be done annually, but that our home missionaries, who are earnest, devoted, hard-working men—and none too well paid—should be remembered in the same way; that some of the joy, the comfort and heart-cheer may go from our firesides into these homes, where there is so much of self-denial and self-sacrifice.

We have heard something of the joy and gladness which this kind remembrance brings; shall we not continue in this blessed mission?

Three of our societies, at least, have prepared or are preparing boxes for our home missionaries this winter. Doubtless there are many others who would enjoy this work.

That there may be some system, and no two churches work for the same family, and some other equally worthy receive nothing, all who will do something in this line are kindly asked to correspond with me, as the Woman's Executive Board have asked me to take charge of this work as well as the China box. It is much better that we begin now

our preparations, that there may be plenty of time.

When writing in September, and again in November, in regard to the box, I asked Mrs. Davis and Dr. Swinney to give suggestions as to what it would be best to send. For many weeks I have been awaiting anxiously their reply, that we might know how to answer the many inquiries about what to make, especially for the school and native workers. But for some reason no reply has come, greatly to my disappointment. Possibly it may in good time.

It surely must be that they have quilts enough for the present. Perhaps we can help Mr. and Mrs. Randolph very materially in their outfit, and thus save much valuable time to them.

The last box left Westery Sept. 16th, and reached the mission Dec. 15th. The box one year ago was also three months making the passage.

It would be much easier for me to pack and send it in August, and would give them more time, if they wish to again have a Christmas tree, to prepare for it. Doubtless, too, many of the packages could be sent with less expense if prepared early and a favorable opportunity improved. Hence I would kindly request all who would like to send this year to comply with these suggestions, and I will receive and faithfully care for your gifts at any time.

So with the home-mission boxes; make your plans early. It is earnestly hoped that every one laboring in this department of the Master's vineyard may have a good box at Christmas time, if not earlier, as an expression of our interest in them and their work. MRS. E. A. WHITFORD.

WESTERLY, R. I.

CORRESPONDENCE.

(Letter received by Bro. Hewitt, of Bearegard, Miss.)

LOUISIANA, Parish Ascension, Jan. 30, 1888.

Rev. R. B. Hewitt, Dear Brother in the gospel of Christ.—Your much esteemed favor of December the 5th, with papers, arrived in due time, as also yours of the 8th inst. I hope you have the charity to forgive my tardiness in replying to them. My health is so bad that I seldom feel like writing. I hope henceforth to be more punctual, if you will forgive me for past neglect; and I hope that you will write to me whenever you feel like it, and send me any papers you may have to spare. With regard to your contemplated visit to this part of the country, I would advise you to postpone it till spring. The roads are very bad now, and are apt to remain so till spring. I am of the opinion that most of the churches in Louisiana will welcome you to the use of their houses of worship. If they do not, shake off the dust of your feet as an evidence of their unworthiness, and leave their community. At this time I am not supplying any church. I was pastor of Mt. Zion Church, situated near the River Amite, for four years, ending in 1886. Since that time my health has been too bad to admit of my laboring regularly in the ministry. Just before my time was out with Mt. Zion, I gave them a sermon on the Sabbath. I felt as though I could not leave them without warning them of the great sin they were guilty of in discarding God's holy day and adopting a day borrowed from sun-worshippers in its place. The Apostle Paul said that he had not failed to declare the whole counsel of God. I felt that I could not say that of myself until I had preached to them that God's holy Sabbath-day was the seventh day of the week. The first Seventh-day Baptist sermon, and the only one, I ever heard, I preached myself. I know of no Seventh-day Baptist preacher in this part of the country, except Bro. J. L. Simpson. I flatter myself as being the means of his change of views on that subject. He supplies Sandy Creek Church of East Baton Rouge Parish and Colwell Church of Livingston Parish. I saw him a few days ago, and he told me that you would be welcomed to preach in both of those churches. While I know him to be a Seventh-day Baptist in sentiment, I do not know whether he has yet declared his change in the pulpit. He said to me that he would be glad to see you and to correspond with you, also that he would like to get a paper or pamphlet from you occasionally. Write soon.

Yours in the bonds of Christian love, P. H. HARBOUR.

HOUSSON, MO., Feb. 3, 1888.

Yours at hand. Glad to see the mild tone of your letter, and will ask the prayers of yourself and the Board for God's blessings on us as a church and people. We would ask the Board to send us Bro. W. K. Johnson, or some other minister or missionary, to

labor on this field a portion of the time. We are badly scattered and very poor, and yet there is quite an interest awakened in the Sabbath question all over this country. I am seventeen miles from the church, and there are some of our members still eight miles beyond. They want preaching in that neighborhood. A missionary could travel from place to place, and spend half or all of the time with good success. The fields are already white to the harvest. Come over and help us. Yours in gospel bonds,

G. HURLEY.

(Pastor of the Providence Church, Mo.)

FROM D. N. NEWTON.

Dear Brother.—We have read the views of our brethren as published in the RECORDER of Jan. 26th, relative to the three questions therein discussed. As regards Pedobaptist innovations, the references of Rev. L. C. Rogers have more fully confirmed our former opinions; although two of the brethren who wrote favor the acceptance of Pedobaptist administration. We are thus far pleased with the fruit of your efforts; and our sincere desire is to "prove all things" and to "hold fast" that which is good.

Looking at the ordinance of baptism, and the sacrament of the Lord's Supper as we do from the Baptist stand-point, Rev. 3: 7-13 has made a deep impression upon our mind; and especially that part of verse 11 which reads, "hold that fast which thou hast that no man take thy crown."

One colored man, a Methodist "local preacher," has commenced to observe the Sabbath. I have, for some time past, regarded him as a well-meaning man and a sincere Christian. He meets with strong opposition, but will probably remain with the Methodists unless they withdraw from him. He met with the church for worship last Sabbath eve and Sabbath morning.

FAYETTEVILLE, N. C., Feb. 6, 1888.

"I WILL GIVE NOTHING."

"There is that scattereth, and yet increaseth; and there is that withholdeth more than he meet, but it tendeth to poverty."—Prov. 11: 24.

A minister soliciting aid for a good cause, waited upon an individual distinguished for wealth and benevolence. Approving the case, he presented to his minister's handsome donation, and turning to his three sons, who had witnessed the transaction, he advised them to imitate the example. "My dear boys," said he, "you have heard the case; now what will you give?"

One said, "I will give all my pocket will furnish."

Another observed, "I will give half of that I have in my purse."

The third sternly remarked, "I will give nothing."

Some years after, the minister had occasion to visit the same place, and recollecting the family he had called upon, he inquired into the actual position of the parties. He was informed that the generous father was dead; the youth who had so cheerfully given all his store, was living in affluence; the son who had divided his pocket-money was in comfortable circumstances; but the third, who had indignantly refused to assist, and haughtily declared he would "give nothing," was so reduced as to be supported by his two brothers.

The incident furnishes a most suggestive comment upon the text which stands at the head of this article. And there are plenty of parallel texts and facts.—G. S. Abbott, D. D.

THE MISSIONARY SPIRIT.

This has often been regarded as a sort of appendage to pastoral qualifications; a good thing, but not essential. The pastor, we have said, must be devoted, eloquent, winning, a good preacher and organizer; and if, in addition, he can carry a little missionary zeal as he carries his umbrella—generally keeping it closed, and rolled into the smallest possible space—no serious objection can be made. To all such ideas we must oppose this fact: The missionary spirit is the spirit of Jesus Christ. When his disciples said, "All men are seeking thee," he answered, "Let us go into the next towns, that I may preach there also." Not popularity, but progress, was his aim. The book of the Acts is simply a missionary journal. Just in proportion as one fails to have the missionary spirit, does he fail to have the Christian spirit. An anti-mission church is an antichristian church. The missionary commands of Christ are of the same rank as his moral precepts. We have no right to follow the Sermon on the Mount, and ignore the great commission. "Go ye into all the world" is as truly a command of Jesus as "Repent and be baptized." Christ says to every lost sinner, "Come;" to every redeemed sinner, "Go;" and all the lofty motives, grand rewards, and awful penalties by which we urge the sinner to come to Christ, are the very motives, rewards, and penalties which enforce on us the command to go.—W. S. Apsey, D. D.

ITEMS.

An anonymous contribution of \$27,000 has been received by the Church Missionary Society.

The agents of the Bible Society in Tokio, Japan, can scarcely meet the demand for the Bible in that city.

The South Sea Islanders, at their last missionary meeting, raised \$1,910 for a new yacht to carry the gospel to New Guinea.

The income of the American Board for September and October was 78,773 against \$44,812 during the same months of 1886.

The Russian Church, which has been in process of construction during the last ten years on the Mount of Olives, is now finished.

The combined efforts of Protestant Christendom have furnished only one missionary of the cross to a third of a million souls, taking the population of China at 300,000,000, which is probably not far from correct.

The establishment of the McAll Mission in France, which has now 95 preaching stations, all turned on the giving away of a single tract to a working man in the Belleville quarter of Paris.

He who scatters the truth taught in God's Word over all parts of our land will be saving his own property, saving the lives and morals of his own children, and saving the honor, and perhaps the very existence, of our country.

At the anniversary of the China Island Mission it was stated that Hu-nan and Kwang-si are now the only provinces of China in which there are no mission stations. In them some 21,000,000 dwell without the light or knowledge of the gospel.

Rev. A. P. Happer, M. D., D. D., who has labored in China forty years, says, "The testimony of missionaries in China, Corea, Siam, India, Persia, Turkey and Africa, is uniform and abundant as to the wide-spread and urgent need of medical treatment in all of these lands."

Forty-two years ago Mr. Batsch came out to India, and with three companions settled in Ranchi. His fellow-laborers, after a lapse of some years, all retired or passed away, and he alone remained, through good and ill report, in sickness and health, to see more than 40,000 souls baptized into Christ's church, as the result of his own and their travail.

The Library Committee of the British and Foreign Sailors' Society reports having issued during the past twelve months 188 free floating libraries containing 2,747 bound books, 6,490 tracts, and 4,709 periodicals. In addition 290 libraries previously issued were still out, making a total of 478 afloat during the year.

The Morning Star brings cheering reports of the revival on Ponape. Besides the king, four or five very important chiefs, with their wives, have come over to Christianity. One of these chiefs has forbidden the manufacture of strong drink by his subjects. One thousand and five hundred Testaments and 2,000 hymn books had been sent to the Gilbert and Marshall Islands, but the supply was quite insufficient to meet the demand.

Rabbi Rabinowitz writes from Kishineff: "Who would have predicted the time when Russian Jews would push each other for the sake of obtaining New Testaments from the hands of one of their own brethren who is preaching the gospel publicly? Who would have thought, that night after night, Jews would steal into a house in order to listen to the gospel of the Lord Jesus, with a view of obtaining through it life eternal? But with God all things are possible."

The Belleville Mission, Paris, founded by Miss De Broen in 1871, consists of gospel and prayer meetings, medical mission work, day, night, and Sunday schools, a training home for girls, sewing classes, lending library, etc., etc. Much blessing has rested upon the mission. "Infidelity," said Miss De Broen, in a recent meeting in London, "is a different thing in England to what it is in France. In England it is more hopeless because the people have heard the gospel of Christ, but in France many have never heard of him. Give them his Word and they will believe."

WOMAN IN JAPAN.

The husband is compared to heaven, the wife to the dirt under his feet. The husband is the day, the wife the night. A woman may have every beauty, grace, and virtue, still she is lower than the lowest man. Woman's position in Japan is better than in most other Eastern lands, still it is not what we find it in Christian lands. Woman in Japan is never her own mistress. She seems never to come of age. Until married she must obey her father; when a wife, the will of her husband; if a widow, her eldest son. I knew one case, however, where the mother ruled as with a rod of iron, and made her son's life most miserable. He often came to us with his trials and troubles. Sometimes she would watch him, and when she found him praying would throw water on him. Still he kept on praying, and believed she would become a Christian, and she did. And one New Year's morning she took all her gods, for she had many of them, and threw them into the canal. I received a letter from this young man, after his mother's conversion, in which he stated there was hope for all Japan, now that his mother had accepted the truth. Woman in Japan enjoys many liberties and advantages of education. She is not degraded nor kept in ignorance to the same extent as in India or China. Nine of the sovereigns of the empire were women. But after all, Christianity alone gives woman her true position, and creates the home-life and the happy child-life.—A Missionary in Japan.

Sabbath Rest

"Remember the Sabbath-day, to six days shalt thou labor, and do all the seventh day is the Sabbath of the Lord thy God."

A FEW weeks since we reprinted on the Sabbath question from the Wood Green and Southgate by Brother Thos. W. Richards we print another from the same source glad to see this agitation will come from it.

THE BAPTIST PASTORS' CONFERENCE, YORK CITY AND THE SUBURBS.

BY REV. A. H. LEWIS.

On the 9th of January, 1888, Folwell, of Brooklyn, N. Y., upon "The Sabbath and the before the Baptist Pastors' New York and Vicinity. The liability of this paper consisted of eliminating the Decalogue dispensation. The es that the Decalogue was a national applicable to the Hebrews alone sent into retirement when the was broken up, and will not be again until that nation is reorganized. This position included that the Decalogue was new Gentiles.

An effort was made to arrange discussion of the paper by the upon the ground that "the tained so much of truth an error, that it ought not to be This effort failed, and very nprise, the writer was invited paper on the same theme o. The invitation was accepted, was given an earnest hearing dience. A day or two later, t Jan. 19th published the follo torial note:

"Rev. A. H. Lewis, D. D. nth-day Baptist, of Plainfield his paper at the New York ince on Monday, in reply to week. His main object was the seventh day in distinction as a day of rest and worship, as strong an argument as the perpetuity of the Decalogue. The above note attracted Mr. Folwell, and in the ne Examiner, Jan. 26, 1888, he lows:

"Mr. Editor.—In the E ary 19th, speaking of the p A. H. Lewis, at the New Conference, you say: 'His not to argue for the seventh from the first day, as a day ship, but to present as strong as possible for the perpetu logue, which the previous e sent as no longer binding. 'If he did not argue for in distinction from the first rest and worship,' the word viz., 'The Sabbath and the a misnomer; used, as texts sometimes used, by way of But if he did not argue for his logic must have been as lame, which prevented his walking upright, and led path; and his language misleading, mere verbal ju. 'He presented as strong possible for the perpetuity not as his 'main object,' main object, which evides that the seventh day, and of the week is the only d day of weekly rest and we to say that the essay week strongly maintained has not been abrogated."

"You add: 'We are g the best authority that the Lewis was intelligent, stro If it was conclusive, the D on Christians, and hence, tained, all Christians are the Sabbath according to mandment of the Decalogue and worship; and all wh are violating a positive' Dr. Lewis expressed his and ethical deduction in s 'I think the time will e will be a consistent Bapti scribe the Sabbath (the se of rest and worship.' 'y able to comprehend how y any other view, if he ad ment of Dr. Lewis was and conclusive."

The Examiner made a Follwell in the same iss The statement made by Dr. A. H. Lewis is not only untruthful, but it is also a gross misrepresentation of the facts of the case. The above note attracted Mr. Folwell, and in the ne Examiner, Jan. 26, 1888, he lows:

"Mr. Editor.—In the E ary 19th, speaking of the p A. H. Lewis, at the New Conference, you say: 'His not to argue for the seventh from the first day, as a day ship, but to present as strong as possible for the perpetu logue, which the previous e sent as no longer binding. 'If he did not argue for in distinction from the first rest and worship,' the word viz., 'The Sabbath and the a misnomer; used, as texts sometimes used, by way of But if he did not argue for his logic must have been as lame, which prevented his walking upright, and led path; and his language misleading, mere verbal ju. 'He presented as strong possible for the perpetuity not as his 'main object,' main object, which evides that the seventh day, and of the week is the only d day of weekly rest and we to say that the essay week strongly maintained has not been abrogated."

Sabbath Reform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

A FEW weeks since we reprinted two articles on the Sabbath question from the *Hornsey, Wood Green and Southgate Times*, written by Brother Thos. W. Richardson. To-day we print another from the same source. We are glad to see this agitation going on. Good will come from it.

THE BAPTIST PASTORS' CONFERENCE OF NEW YORK CITY AND THE SABBATH.

BY REV. A. H. LEWIS, D. D.

On the 9th of January, 1888, Rev. Dr. Folwell, of Brooklyn, N. Y., read a paper upon "The Sabbath and the Lord's-day," before the Baptist Pastors' Conference of New York and Vicinity. The special peculiarity of this paper consisted in a new method of eliminating the Decalogue from the gospel dispensation. The essayist claimed that the Decalogue was a national code, applicable to the Hebrews alone; that it was sent into retirement when the Hebrew nation was broken up, and will not become operative again until that nation is restored and reorganized. This position included the claim that the Decalogue was never binding on Gentiles.

An effort was made to arrange for further discussion of the paper by the Conference, upon the ground that "the paper contained so much of truth and so much of error, that it ought not to pass unnoticed." This effort failed, and very much to his surprise, the writer was invited to present a paper on the same theme one week later. The invitation was accepted, and the writer was given an earnest hearing by a large audience. A day or two later, the *Examiner* of Jan. 19th published the following, as an editorial note:

"Rev. A. H. Lewis, D. D., the able Seventh-day Baptist, of Plainfield, N. J., read his paper at the New York Pastors' Conference on Monday, in reply to the one of last week. His main object was not to argue for the seventh day in distinction from the first, as a day of rest and worship, but to present as strong an argument as possible for the perpetuity of the Decalogue, which the previous essayist had represented as no longer binding. We are glad to learn from the best authority that the argument of Dr. Lewis was intelligent, strong and conclusive. We have never been able to comprehend how a Baptist could take any other view."

The above note attracted the attention of Mr. Folwell, and in the next issue of the *Examiner*, Jan. 26, 1888, he replied as follows:

"Mr. Editor,—In the *Examiner* of January 19th, speaking of the paper read by Rev. A. H. Lewis, at the New York Ministers' Conference, you say: 'His main object was not to argue for the seventh day in distinction from the first day, as a day of rest and worship, but to present as strong an argument as possible for the perpetuity of the Decalogue, which the previous essayist had represented as no longer binding.'"

"If he did not argue for the seventh day in distinction from the first day, as a day of rest and worship, the wording of his subject, viz., 'The Sabbath and the Lord's-day,' was a misnomer; used, as texts of Scripture are sometimes used, by way of accommodation. But if he did not argue for said distinction, his logic must have been as the legs of the lame, which prevented his argument from walking upright, and led it into devious paths; and his language was bewilderingly misleading, mere verbal jugglery."

"He presented 'as strong an argument as possible for the perpetuity of the Decalogue,' not as his 'main object,' but to secure his main object, which evidently was to prove that the seventh day, and not the first day, of the week is the only divinely instituted day of weekly rest and worship." Permit me to say that the essayist of the previous week strongly maintained that the Sabbath has not been abrogated.

"You add: 'We are glad to learn from the best authority that the argument of Dr. Lewis was intelligent, strong and conclusive.' If it was conclusive, the Decalogue is binding on Christians, and hence, as Dr. Lewis maintained, all Christians are bound to observe the Sabbath according to the fourth commandment of the Decalogue, as a day of rest and worship; and all who neglect to do so are violating a positive command of God. Dr. Lewis expressed his logical conclusion and ethical deduction in substance as follows: 'I think the time will come when no man will be a consistent Baptist who does not observe the Sabbath (the seventh day) as a day of rest and worship.' 'We have never been able to comprehend how a Baptist could take any other view,' if he admits 'that the argument of Dr. Lewis was intelligent, strong and conclusive.'"

The *Examiner* made editorial reply to Mr. Folwell in the same issue, saying:

"The statement made last week about the address of Dr. A. H. Lewis at the Pastors' Conference was based upon a very explicit

report we had of it from a highly respected Baptist pastor, and one of the most intelligent members of the Conference; but we nevertheless make known on another page Rev. G. W. Folwell's dissent from it. His view is that if the Decalogue is still in force as a series of great moral precepts, there is no escape from Dr. Lewis' belief that the seventh day of the week is yet the Sabbath of the world. To our minds the way of escape is easy and plain. There cannot be a reasonable doubt that the Decalogue is in force, and will be to the end of time. The Saviour gave the pith of it in the signally luminous and comprehensive answer he gave to the question, 'What is the great commandment of the law?' Matthew 22: 34-40. If words mean anything, the Saviour's words, as here uttered, mean that the moral law given at Sinai was not a thing to be abrogated, but to be honored and obeyed to the end of time. We have no idea, however, that Dr. Lewis' prediction will ever come to pass—that Baptists will observe the seventh day as a day of rest and worship. Such an idea is irreconcilable with the fact that there is not an intimation in the New Testament that the seventh day was observed as a Sabbath by the primitive churches, after the resurrection of Jesus Christ; but there is unmistakable evidence that the first day of the week was observed and honored as a day of rest and worship. It was a new seventh part of time, set apart to commemorate a more glorious event than even the creation of the world. On the morning of the first day Christ arose from the dead, led captivity captive, and became the everywhere-present and almighty Saviour. Every command of the Decalogue is of imperishable obligation, and the fourth commandment is obeyed wherever the first day of the week is treated and observed as the Lord's-day."

It will not be difficult for the reader to see that Mr. Folwell is correct in claiming that we defended the Decalogue as binding and as being the basis of man's obligation to keep the Sabbath. The inconsistency of both parties stands out as prominently as a single mountain peak on the level plain. Mr. Folwell's position is wholly inconsistent with his professions as a Baptist. His effort to lay the Decalogue on the shelf by sending it into retirement with the Jews is only another name for its destruction. It is open defiance of Baptist doctrine,—the *Word of God is the only rule of Christian faith and practice*. He is no Baptist who discards that central element of authority, the Decalogue. On the other hand, the *Examiner* is equally inconsistent, when it insists on the perpetuity of the Decalogue, and refuses to accept the Sabbath. Every consistent Baptist must be a Seventh-day Baptist. We trust that our brethren will continue to expose each others' inconsistencies until each is brought to accept the whole truth.

The assertions of the *Examiner* about the Sabbath and the First-day in the New Testament indicate either great ignorance of the facts in the case, or greater temerity in presuming upon the ignorance of its readers. We modestly suggest to our contemporary that it is rather late in the history of this Bible-reading age for Baptists to assert that things are so and so, because one may chance to wish them to be thus and thus, in order to support existing practices. Go on, brethren. We will defend the law of Jehovah, and his Sabbath, while you hunt each others' inconsistencies.

"SUNDAY NO SABBATH."

To the Editor of *The Hornsey, Wood Green and Southgate Times*:

Sir,—To my mind the vital question is, are we, as Christians, required by God or his Son Jesus to keep any day holy, or as a day of rest, and if so which day?

I regard the question of the time when the Sabbath was instituted as of no consequence, but simply as a matter of interest. It matters not when the account of the creation was written, we have it there asserted that God created the world in six days and rested the seventh day and sanctified it. Christ's words confirm this fact; "the Sabbath was made for man (not for the Jew)." If Mr. Gill's view that the sanctification of the Sabbath did not take place till the Law was given on Sinai; was correct, we can prove that the creation did not take place till the same date, which is absurd. The account of the creation and the institution of the Sabbath being written hundreds of years afterwards, does not disprove the account. Any other passage can be set aside in the same way if such a course were admissible.

Nevertheless, I will venture at this point to quote a second passage, proving the existence of the Sabbath prior to the giving of the Law on Sinai, but must first remark that the first word in the fourth commandment is in itself a powerful evidence that it was already in existence. It does not begin "Thou shalt not work on the seventh day," but "Remember the Sabbath-day, to keep it holy."

In Exodus 16, before the people came to Sinai, the Lord says (v. 4), "that I may prove them whether they will walk in my law, or no." What law? The Sabbath law, for "on the sixth day it shall be twice as much as they gather daily." Thus when the sixth day came (v. 22), they (the people of Israel) "gathered twice as much" showing that they quite understood the Sabbath law,

while their stupid rulers "came and told Moses;" some of the people also disregard the Sabbath law, as we see in verse 27, "And it came to pass that there went out some of the people on the seventh day for to gather, and they found none." Now note the Lord's words, "How long refuse ye to keep my commandments and my laws?" What law did they here "refuse to keep"? The Sabbath law. No doubt they had been in the habit of neglecting the Sabbath; but now they must keep it, whether they like it or no, or they must starve; for as "the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days." There was here no opening for disputing, one choosing to keep one day and calling it the seventh, or a seventh, and another still another day, if they did not choose to keep God's Sabbath, the seventh day, they could starve. The expression "How long refuse ye," etc. is not applicable to an offense committed for the first time; it therefore is another proof of the prior existence of the Sabbath.

Christ says, "I came not to destroy the law or the prophets . . . till heaven and earth pass one jot or one tittle shall in no wise pass from the law." How then can the Sabbath be struck out? John says, "He that saith I know him, and keepeth not his commandments is a liar." 1 John 2: 4. Sunday-keeping is commanded by men. God says, "Remember the Sabbath-day to keep it holy, . . . the seventh day is the Sabbath of the Lord." And "this is the love of God that we keep his commandments."

Yours faithfully,
T. W. RICHARDSON.

Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding."

COLOR BLINDNESS.

I have always believed that the defect of color-blindness could be accurately described only by one who, like myself, is subject to the peculiarity. From an early age I have been aware of the trouble, and by my attempts to assign names to colors have often furnished my friends much amusement. I have made many efforts to correct the defect, and am convinced that any attempts to educate the color-sense will result in no benefit to those who are really color-blind.

There are two sets of colors which in my mind will always be hopelessly confused. The greens, browns, and reds comprise the first; and the blues, pinks, and purples, the second. None of these colors seem to me absolutely alike. The contrast, however, is not striking, and I should describe each of the three as different shades of the same color.

Being near-sighted, I could not at a distance distinguish the blossoms from the leaves of a bed of scarlet geraniums. On approaching, however, I could readily detect the difference, but should describe the flowers as darker than the leaves, though to my eyes somewhat similar in color. While riding through the fields of France, members of our party frequently exclaimed at the multitude of scarlet poppies in the grass. Though I looked with longing eyes, not a poppy did I see during the entire journey. Similarly I am unable to detect cherries upon the trees, or strawberries on their vines, unless quite near them. Notwithstanding this confusion of green, red and also brown, I can, by the worsted test, detect a difference in all the shades of these three colors. If I attempted to assign names to the various hues, it would, of course, be mere guess-work. The neutral tints of a November landscape, too, possess great beauty for me. The green of grass, the browns of the leafless trees, or of the soils in adjoining fields, the sombre hues of the sky, are all pleasing to my eye. Such being the case, the term "color-blindness" seems altogether a misnomer.

The second set of colors I should describe as follows: pinks, blues and purples are closely allied; I should call them all blue. Pink seems a lighter, and purple a darker shade of the same hue. But, as in the case of the first set, all variations of these three colors are readily manifested to my eye.

It may seem too strange to be true, but I have frequently arranged flowers into bouquets which have been perfectly satisfactory to those who are not color-blind. I have, of course, no means of determining whether a brilliant sunset is more charming to others than to myself. I fancy that my defect deprives me of very little of its beauty.

Although in the rainbow I can distinguish only the red, yellow and blue, it is probably as attractive to me as to others. I have as yet failed to find anyone who can readily detect the seven primary colors. It is said of Dalton, from whom color-blindness was once named, that he could distinguish only the colors of blue and yellow in the solar spectrum. Dr. Mitchell tells of an officer who chose a blue coat and a red waistcoat, believing them to be of the same color; of a tailor who mended a black garment with a crimson patch, and put a red collar on a blue coat. Such mistakes seem quite so ridiculous to me as to others. Yellow and black I have never confounded with other colors.

There is such a diversity in color-blindness, that it seems impossible to determine the cause. I am convinced that it is a physical defect. The eye, as a mechanical instrument, has not been found at fault. The cause is undoubtedly due to some peculiarity of cerebral formation. Like the cause of left-handedness, which is due to unusual development of the right brain, color-blindness is due to a freak of nature.

The education of the color-sense among

the children of the primary schools has proved of great value in removing that uncertainty in distinguishing colors which, of course, may be found among most ignorant people, old or young. This has its parallel in the education of the ear to the appreciation of all the variations of the musical scale. But for one who is really color-blind, education can be of little avail in correcting the defect.—*W. B. Harlow, in Science.*

HAZING AND ITS REMEDY.

The evil is deep seated and has its tap root in the past. It is traditional. The older colleges, if they are blessed, are also cured with traditions. And college traditions are easily born, and die hard. These disorderly tendencies are not only inherited from the past in this country, but from the mother country also. The extent of their survival there may be seen in the hazings, fightings and midnight maraudings with which "Tom Brown at Rugby" is overweighed. They have survived, with additions, in American colleges. Members of advanced classes promptly instruct the younger classes what is always done, and what, therefore, they are bound to do. The newer men aspire to be as "smart" as their predecessors, and so they must have hazing, rushes, "bloody Monday," freshman beer, reciprocal hornings, small maraudings, and what not? The effect of these foolish traditions at one particular stage of the college course, in the sudden but transient transformation of a considerable number of well-minded and well-mannered young men, is something as unfeeling as it is surprising and otherwise unaccountable.

In other communities it is the acknowledged rule that the whole population is banded together to detect and punish wrongdoing. In college communities the case is reversed; the combination is to prevent detection. It is seldom the case that one student will give information concerning another that might lead even to his reformation. And when it becomes apparently a question of penalty, not only will young men of no principle disregard the truth, but men of high principle will generally leave college sooner than aid in rectifying the wrong. In one case, where it became alike necessary for the safety of father and son that the father should know of the notorious habits of intoxication into which the son had fallen, he went away convinced of gross injustice done by the faculty to the young man, because he was informed by classmates that the statements were untrue. It should be said, however, that one of these classmates, after graduation, had the manhood to come to a college officer and say: "I lied to Mr. —"

In another instance, a case of assault upon a professor's house, a whole class, including, with one exception, all its best men, were induced to agree beforehand that they would not answer any question as to their own whereabouts at a given time—though many of them were quietly studying in their rooms—lest the circle of inquiry should thus be narrowed toward the offenders; and they submitted to suspension rather than answer the question. Illustrative facts of this kind might be accumulated to any extent. But it is not necessary. Every college man can bear witness to the general state of the case.

After young men have been fully and fairly warned that they will be held amenable to the law of the land, the application of the law is not to be withheld. This remedy has sometimes been applied with excellent effect. In one case the victim waited till his tormentors disclosed themselves and brought them before a magistrate. One of them proved to be a son of the chief justice of the state, and the settlement was easy and lasting. In another college two young men, under arrest for gross violence, fled and never put in an appearance again.

In a third institution certain college rioters, sons of wealthy parents, lay in the lock-up while their class was graduating. These are hard remedies, to the last degree undesirable, but the abuses are still more undesirable, and if all other educational influences prove ineffectual, then the law must be the educator. The application of the remedy in a few instances would render further application unnecessary.—*The Forum.*

Temperance.

"Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright."
"At last it biteth like a serpent, and stingeth like an adder."

SELFSH SMOKERS.

The *Mail and Express*, in speaking of the recent order of the Brooklyn Bridge Trustees, that there shall be no smoking on the bridge, comments as follows:

The offenses that are committed by unreasonable smokers add very materially to the burdens under which humanity suffers. The non-smokers are not the only persons who are troubled by them. The man who smokes a good cigar or a pipe in a gentleman-like way is quite as much outraged by a puff of vile smoke or a blast of sulphur from the match which lights the implement of woe, as the man, or even the woman, who never smokes tobacco. There is no more selfish creature on the face of the earth than the man who smokes in public places, and the evil is not diminishing in the advance of civilization. Indeed, the fact that it is increasing makes it doubtful if civilization is really advancing as fast as we think it is.

Why a man wants to smoke in the open air is beyond the comprehension of those who have a just appreciation of a good cigar; but, however that may be, a gentleman could certainly never take pleasure in puffing smoke into the nostrils of his fellow-beings, making some ill, and offending even the stoutest, for tobacco smoke that has made the circuit of a man's interior does not make pleasant or wholesome breathing material for any one. Your street-car and bridge smoker must be as conscienceless as a hog and as impervious to public opinion. The man who thinks that he ought to smoke where he pleases is the kind of a person who will eat the last crust of bread in the house and permit his wife and children to go hungry. As he is selfish enough to smoke where he makes himself a nuisance to his fellow-creatures, he is coarse enough to smoke vile tobacco. And therefore we say the Bridge Trustees do right in forbidding the display of any cigar or pipe on that part of the structure which leads to and from the cars, and the cars themselves, for the persons who will violate the plain law of decency, which, with or without formal regulations, makes it improper to blow tobacco smoke into unwilling nostrils is not to be trusted. His cigar may be unlighted at the moment, but he will light it surreptitiously if he gets an opportunity, while he may even assert it to be unlighted when the burning end is thrust temporarily up his sleeve.

A REFORM WHICH IS NO REFORM.

The so-called friends of temperance who advocate "high license," have a very curious idea of what constitutes temperance reform. If prohibition cannot be had, and they are always of the opinion that it cannot, we ought, they say, to take the "next best thing," by which they mean high license. This class of self-styled temperance "reformers" have just two arguments, which they are never tired of sounding. One is, "It brings in a large revenue." This argument has become attenuated to the last degree, and scarcely any one now has any difficulty in seeing through it. All that was necessary to render it transparent was to make clear where this "large revenue," which "reduced taxes," etc., came from—that it proceeded from the pockets of the drinking classes, who not only had to pay that, but enough more to support the saloons. The second argument, viz., "It reduces the number of the saloons," seems to have generally escaped comment, though its density is even less than that of the first argument. It rests upon a false assumption; namely, that a reduction in the number of saloons is equivalent to progress in temperance reform. High license does reduce the numerical importance of the saloon, but it does not decrease its power. A glass at the subject makes this evident. Suppose the number of saloons in a place which adopts high license to be reduced thereby one-half, or even more than this. What is the result? Simply that the remaining one-half or one-fourth, whichever it may be, has one-half or three-fourths of the former number less to compete with, and can consequently well afford to pay as a license an amount which very likely comes far short of the gain which they derive from a restricted number of competitors. And the more the number is reduced, the better the business becomes for the remainder.

And how does the reduction of the saloon numerically by high license, affect the drinking classes themselves? Because one saloon has been closed by means of high license, does it, therefore follow that the lover of strong drink will refrain from going to another saloon, or that he will drink any less than formerly? Has strong drink no greater hold than this upon its victims? Possibly an advocate of high license would claim this, but no one else would be so foolish. Advocates of high license are continually pointing to statistics showing great reduction in the number of saloons, but there is one kind of statistics which, so far as we know, they have never attempted to compile, perhaps because they did not care to; namely, statistics showing how far high license has decreased the amount of drunkenness. When a few such statistics have been carefully compiled and made public, it is probable that this next-best-thing argument will have a more secluded place in the public press.—*Es.*

LIQUOR MEN IN DESPAIR.

"The trade" is utterly demoralized by the decision of the Supreme Court. They say the liquor traffic has received its death-blow in Prohibition states, and local-option counties are thrown completely on the defensive. Their fight is now to keep the Prohibition "plague" from spreading. Whisky men favor the maintenance of the federal tax. They take a very gloomy view of the situation, and sad echoes of the decision come from Kansas and Iowa. Many brewers are closing.

Atlanta, Ga., has a tight-laced high license law that scarcely gives the poison-seller room to breathe; it is like letting a man sell liquor with a rope around his neck, ready to jerk him up to the ceiling when anything happens.

A howl of despair comes from the liquor men in all Prohibition states, and the temperance bugle sounds to all temperance people, calling them to unite in state constitutional prohibitory amendments. This is the line of march and conflict.—*The Beacon.*

ITEMS.

Anonymous contribution of \$27,000 received by the Church Missionary Society of the Bible Society in Tokio, scarcely meet the demand for that city.

South Sea Islanders, at their last meeting, raised \$1,910 for a new carry the gospel to New Guinea.

Some of the American Board for Foreign Missions, during the last year and October was 78,773 against during the same months of 1887.

Massachusetts Church, which has been in construction during the last ten years, is now finished.

Combined efforts of Protestant Christian workers furnished only one missionary to a third of a million souls, the population of China at 300,000,000 is probably not far from correct.

Establishment of the McAll Mission in which has now 95 preaching stations, returned on the giving away of a sin-torn working man in the Bellville of Paris.

Scatters the truth taught in God's Word, all parts of our land will be saving property, saving the lives and morals of children, and saving the honor, and the very existence, of our country.

Anniversary of the China Inland Mission was stated that Hu-nan and Szechwan are now the only provinces of China where there are no mission stations. In the 21,000,000 dwell without the knowledge of the gospel.

P. Happer, M. D., D. D., who has been in China forty years, says, "The number of missionaries in China, Corea, Persia, Turkey and Africa, is as abundant as to the wide-spread need of medical treatment in all lands."

Two years ago Mr. Batsch came out with three companions settled in. His fellow-laborers, after a lapse of years, all retired or passed away, and remained, through good and ill-fortune, and health, to see more than a century baptized into Christ's church, out of his own and their travail.

Library Committee of the British and Foreign Sailors' Society reports having issued the past twelve months 188 free libraries containing 2,747 bound tracts, and 4,709 periodicals. In 290 libraries previously issued were making a total of 478 afloat during

Morning Star brings cheering reports of a rival on Ponape. Besides the king, and very important chiefs, with their wives come over to Christianity. One chief has forbidden the use of strong drink by his subjects. One and five hundred Testaments and hymn books had been sent to the Gilbert Marshall Islands, but the supply is insufficient to meet the demand.

Rabinowitz writes from Kishineff: "I would have predicted the time when Jews would push each other for the obtaining New Testaments from the hands of one of their own brethren who is of the gospel publicly? Who would suggest, that night after night, Jews sent into a house in order to listen to the Lord Jesus, with a view of getting through it life eternal? But with things are possible."

Belleville Mission, Paris, founded by Broen in 1871, consists of gospel meetings, medical mission work, night, and Sunday schools, a training school for girls, sewing classes, lending library, etc. Much blessing has rested on the mission. "Infidelity," said Miss B., in a recent meeting in London, "is the prevalent thing in England to what it once was. In England it is more hopeful because the people have heard the gospel, but in France many have never heard it. Give them his Word and believe."

WOMAN IN JAPAN.

husband is compared to heaven, the dirt under his feet. The husband, the wife the night. A woman may have every beauty, grace, and skill she is lower than the lowest woman's position in Japan is better than most other Eastern lands, still it is not what we find it in Christian lands. A woman in Japan is never her own mistress; she never comes of age. Until marriage she must obey her father; when a wife, she must obey her husband; if a widow, her elder son, or her husband, where she is ruled as with a rod of iron, and her son's life most miserable. He is to us with his trials and troubles, she would wish him, and when he is praying would throw water on his head. Still he kept on praying, and he would become a Christian, and the next New Year's morning she took him, for she had many of them, and she was into the canal. I received a letter from a young man, after his mother's death, in which he stated there was all Japan, now that his mother had died. Woman in Japan and her liberties and advantages of education is not degraded nor kept in ignorance to the same extent as in India or China. Nine of the sovereigns of the world are women. But after all, Christian women have their true position, and their home life and the happy child-rearing in Japan.

The Sabbath Recorder

Alfred Centre, N. Y., Fifth-day, March 1, 1888.

REV. L. A. PLATTS, D. D., Editor.

REV. E. P. SAUNDERS, Business Manager.

REV. A. E. MAIN, D. D., Sisco, Fla., Missionary Editor.

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"The Ills we see,
The mysteries of sorrow, deep and long,
The dark enigmas of permitted wrong,
Have all one key,
This strange, sad world is but our Father's school;
All chance and change his love shall grandly overrule."

What though to day
Thou canst not trace out all the hidden reason
For his strange dealings through the trial season?
Trust and obey;
In after life and light all shall be plain and clear."

A LETTER just received from Bro. J. B. Clarke, at Texarkana, says that he is working with Bro. J. F. Shaw in a series of evening meetings with encouraging results.

W. W. CORCORAN, the millionaire and philanthropist, of Washington, D. C., died at his home in that city, February 24th, in the 90th year of his age. He is perhaps most widely known and will be longest remembered as the founder of the art gallery bearing his name.

Rev. J. G. BURDICK writes of a young Swede, 16 years of age, who has just commenced keeping the Sabbath, and who has lost his position in consequence. He would like employment among Sabbath-keepers. Inquiries concerning him can be addressed to Bro. Burdick, at 220 East 84th Street, New York City.

THE Morning Star forcibly remarks that "fruitfulness is the evidence that Christians are branches of the true vine. Profession is not proof of it; baptism and church relations are not; zeal for name and doctrine is not. The only real, unequivocal proof that one is a Christian, is that he produces 'the fruits of the Spirit.'" What these fruits are may be learned from Galatians 5:22, 23.

We are retaining the packages of Conference Minutes which have been put up for the Independence, Scio, Nile, Richburg, and Little Genesee, Churches for a few days, in the hope that some one from the vicinity of each of these churches may chance to be at Alfred Centre. Let those who read this in the localities referred to aid us, if they can, in this effort to save transportation expenses. We shall not hold these packages many days.

REV. DR. WILLIAM ORMISTON, pastor of the Collegiate Dutch Reformed Church, at 5th Avenue and 29th street, in New York, for nearly eighteen years, has resigned on account of vocal trouble. The church accepted the resignation, continuing his full salary until July next, giving him besides a sum sufficient for the maintenance of himself and family, also free pew rent for life. He has no plans for future ministerial work.

It is reported that a lady in New Hampshire recently gave a party on her eightieth birthday. A very elaborate supper was served, every article of which, from bread to cheese, and butter to pound cake, was made by her own hands. When asked how she kept herself so vigorous, she replied: "By taking a nap, and sometimes two, every day of my life, by never taking my washing, ironing and baking to bed with me, and by oiling all the various wheels of a busy life with an implicit faith that there is a brain and a heart to this great universe, and that I could trust them both." There is good philosophy in this answer, though a good healthy constitution back of it is by no means to be despised.

In woman's work, of late years, the "Two cents a week and a prayer" hymn has done good service in stimulating many to effort who have thought that they could do so little that it was hardly worth-while for them to try to do anything. Meanwhile, the giving of the two cents a week by one here and another there, throughout the country, has added not a little to the treasuries of the various societies doing missionary work. So far, the little device must be called a good one. Is there any ground for the implication contained in the following sentence from an exchange, "No man should be exempted from giving because his wife or daughter has

given two cents a week"? We do not know any man who asks exemption from giving on any such grounds. If such a man exists among us, he should be labored with.

WE have given space to Bro. L. O. Rogers for three articles on the National Reform Association, believing that the subject is one on which our people should be well informed. Another much esteemed correspondent takes exceptions to some statements made in the first article, and in the interest of truth and fair dealing, we have allowed this brother to make his own strictures upon the article in question; but we cannot open these columns to any controversy on this subject.

WHEN Abraham Lincoln had been beaten by Stephen A. Douglas, in a senatorial contest in Illinois, he is reported to have said, "Douglas' life is all success, mine all failure. I would give all I have or ever will have for his chance to help the enslaved." How strangely and completely has history proved the falsity of that despondent sentence, "his life is all success, mine all failure"! A quarter of a century has placed the name of Lincoln in the foremost ranks of the heroes and patriots of his country, while as the friend of the oppressed and the emancipator of the enslaved he stands peerless and alone. Success more complete it would be impossible to achieve. At this distance from the scene of those Illinois contests, the name of Douglas is remembered chiefly as the antagonist of Lincoln; and thus the man whose life, twenty-five or thirty years ago, was pronounced all success borrows his fame from that of him whose life was called failure. Can any one doubt that the success and fame of this wonderful man is due to that noble purpose expressed in the words quoted at the beginning of this paragraph, "I would give all I have or ever will have for his chance to help the enslaved"? A noble, unselfish purpose not only gives character to him who possesses it, but opens vast possibilities to do what his heart longs to do. This is on the principle that, "To him that hath shall be given and he shall have abundance."

OUR Methodist brethren have been making, for some time past, a grand rally for a million dollars in one year for missions. This was indeed a large sum to raise. When it was at last reached, the rallying cry was raised to \$1,200,000. Large as this sum appears, it is only about one-third of one dollar for each member of the body. Now we know of some smaller bodies of Christians who are giving a good deal more than one-third of one dollar per member per year for missionary work, and are not making any great ado about it either; indeed, they might do a great deal more than they are doing, and then not give themselves poor. Again we take occasion to remind our readers that, in the eyes of him whom we serve, there are no big sums and no small sums, but his requirements are always according to that which a man hath and not according to that he hath not; and his rewards, to people as well as to individuals, are always based upon the measure of faithfulness on the part of the servant, and not on the ground of what the world calls success. We do not speak disparagingly of the great work done for missions by the great Methodist Church, but we would speak encouragingly of the self-sacrificing efforts of the smaller peoples, the results of whose labors seem so insignificant in the comparison. The widow, of her penury, gave two mites, which was all her living; the rich, of their abundance, cast in much, but the Master said that she had given more than they all.

Communications.

SEMI-CENTENNIAL OF THE PLAINFIELD SEVENTH-DAY BAPTIST CHURCH.

The Seventh-day Baptist Church of Plainfield, N. J., celebrated the fiftieth anniversary of its existence, on Sabbath and First-day, Feb. 18 and 19, 1888.

The Piscataway Church had accepted an invitation to be present at these sessions, and there was a good attendance from that place. On Sabbath morning the services had special reference, both to the anniversary occasion and to the re-opening of the audience room of the church edifice which, for several weeks, had been undergoing extensive repairs and refitting.

The pastor preached a practical and impressive discourse from Psa. 125:1, "They that trust in the Lord shall be as mount Zion, which cannot be removed but abideth forever." He was assisted in the services by Rev. L. E. Livermore, pastor of the Piscataway Church. The singing, by a

double quartette, was appropriate to the occasion, and exceedingly fine and inspiring.

On and about the platform was a large and beautiful collection of choice plants and flowers. On either side of the arch enclosing the organ was an elegant plush banner, one containing in large gilt figures "1838" and the other "1888."

The Sabbath-school exercises in the afternoon were attended by a large audience, including the New Market school, and quite a number of visitors from the First-day churches in the city. The superintendent, D. E. Titworth, conducted a brief general recitation of the day's lesson, followed by a forcible application of its teachings. Then a very complete and interesting paper was read by the assistant superintendent, Arthur L. Titworth, giving a history of the school from its organization in 1841 to the present time. This paper had been prepared with great care and much labor, and was listened to with profound attention. As the reader dwelt upon numerous incidents long since past, as well as upon those of more recent date, and mentioned the names and labors of the workers who have fallen, many tender chords were set vibrating anew.

This was followed by interesting reminiscences and instructive suggestions by ex-superintendents, Thos. S. Alberti, Rudolph M. Titworth, J. Denison Spicer, C. Potter, Jr., and Geo. H. Babcock, also by Mrs. Reune Randolph, whose continuous service in the school had been longer than that of any other member. These exercises, with the singing and the closing words by the pastor, rendered the occasion one of deep and lasting interest.

In the evening, as an introductory to our own church history, Rev. Mr. Livermore read an appropriate outline history of the "mother church" at New Market from its organization in 1705 until the Plainfield church was organized in 1838, at which time fifty-six members removed their membership from that church to form the one whose semi-centennial is now being celebrated.

Following this was an interesting paper on the organization of our church and the construction of its buildings, by J. Frank Hubbard; one on the "membership," by J. Denison Spicer, which was accompanied by a chart, showing at a glance the step-by-step growth of the church from its original number, fifty-seven, to its present membership of one hundred and eighty-three; and one on the "pastors of the church," by Rev. Dr. Lewis. Dr. Lewis also read a fraternal letter from Rev. F. Koechli, pastor of the German Reformed Church of this city. The closing exercises of the evening was an "epitome of the pastorate of Rev. J. Bailey," during the eleven years he served this church from 1853 to 1864. This was from his own pen and forwarded from his present home in Wisconsin.

On First-day evening, letters were read from former pastors, Rev. Dr. T. R. Williams, Rev. Dr. D. E. Maxson, and Rev. O. U. Whitford, who served as "supply" between the pastorates of Drs. Williams and Maxson. A historical paper on the "deacons of the church" was presented by Mrs. Reune Randolph, one on "Music of the Church" by D. E. Titworth, one on "Woman's Work in the Church" by Mrs. T. H. Tomlinson, and one on the "Finances" by Geo. H. Babcock. The Pastor followed these with appropriate remarks and a fervid prayer of thanksgiving and for the Divine blessing as we enter upon the labors of another half century. As at the previous sessions, the exercises were interspersed with singing led by the choir.

To make more special and well merited mention of the valuable papers presented at these sessions, would extend this report to too great length, but steps will probably be taken to put them into permanent form for preservation, and for the use of such as may desire them. J. D. S.

IN MEMORIAM.

Mrs. Eld. Thomas Fisher.

Mrs. GRACE H., relict of Eld. Thomas Fisher, died at DeRuyter, N. Y., Feb. 11, 1888, aged 86 years, 9 months and 9 days. She was born in Devonshire, England, and was brought up according to the creed and practice of the Church of England. Her first husband having died, she was left to care for her three daughters with all of a mother's joy and affection. On her marriage with Eld. Fisher, who was then a Methodist minister, she heartily united with the Methodist Church. When they came to America, the subject of baptism was carefully considered, and along with her husband she conscientiously accepted the Baptist principles, and joined the Baptist Church of

Troupville, N. Y. When Eld. Fisher was called to the pastorate of the Baptist Church of DeRuyter, their attention was drawn to the Sabbath question, and both embraced the principles of the Seventh-day Baptists, and united with the DeRuyter Church. While Eld. Fisher was pastor of the Cuyler Hill Church, they united there, and so continued till death.

Like her husband she was wonderfully conscientious, and whatever she did and said was from the heart, yet with a cheerfulness and joy that made her life bright and beautiful. Indeed, if we could gather up that life, with its kind words and helpful actions and ministrations of love, it might be compared to sunshine. To husband, family and friends, she seemed like God's sweet, pure, blessed sunshine. If any one wonders at the life and labors of Eld. Thomas Fisher, think of such a helpful wife and such a bright and happy home. Her last sickness was very brief, for when erysipelas set in scarce a day and a half passed away till she entered into rest. L. R. S.

Mrs. Ezra Crandall.

Mrs. MARY, wife of Ezra Crandall, was born in Scipio, Steuben County, New York, March 13, 1822, and died of pleuropneumonia, in Milton, Wisconsin, February 18, 1888, aged 65 years, 11 months and 5 days. Her disease terminated in a disease of the kidneys, which baffled the most skillful medical treatment.

Her maiden name was Smith; she had two brothers, who are now living in Nile, New York, George and Gideon. At the time of her death she was a member of the Milton Church, having resided here about nineteen years. Sister Crandall will be greatly missed in the church, none more so, where she was faithful in every department, always attending all the appointments of the church and society when her health would permit, even when others might have found in her state of health and weariness a reasonable excuse for being absent. She was very much interested in the W. C. T. U., of which organization she was an active member. This society attended her funeral in a body, clad in appropriate tokens of mourning, which symbolized a grief and sadness which was deeply felt by all.

Among the prominent traits of her character were conscientiousness and fidelity. Her decisions were prompt and usually correct because of the fact that she possessed an unusually clear, discriminating and incisive intellect, being able to see things just as they are and to express her thought with great accuracy. She was a very devoted mother and a faithful wife, and one of the first to think of what she might do or set on foot for the comfort and encouragement of others. When she became convinced that she had but a few hours to live, she expressed herself as being willing to go, and gave the most comforting assurances of her complete trust in her Saviour. When it seemed to her and to others that she was dying, she rallied for a moment, and said "I am most afraid this is not death," and then whispered, "Precious Saviour!"—"come Jesus, come!" She fell asleep in Jesus on Sabbath morning, just as our church services were closing. The funeral services were held on Tuesday afternoon, when her pastor preached to a large congregation from these words: "Them also which sleep in Jesus will God bring with him." The sermon followed the singing of the hymn "Asleep in Jesus, precious sleep!" which had been selected because the deceased had been heard to remark that this hymn was a favorite with her.

The text of the sermon was suggested by this fact, and the outline as deduced from the text was as follows:

1. The past state of the deceased Christian—to wit, "in Jesus."
2. The present state—"asleep in Jesus." The intermediate state of those who die in Christ was dwelt upon at greater length than is usual. Why and what may be the intermediate state?
3. The future state of those who sleep in Jesus—to wit, the resurrection state, when God will bring them with him, and the participation of the redeemed in Christ's final triumph.

Elder Bailey and Pres. Whitford assisted in the exercises. Her son, Prof. Eugene Crandall and wife, of Yale College, New Haven, Conn., arrived the day before the funeral. The daughter Mrs. W. W. Clarke was not able to be present at these solemn exercises, having been prostrated about a fortnight earlier, on account of the diligent attention she had given in waiting upon her mother when she was first taken ill.

We are rejoiced that Mrs. Clarke is now recovering, but her state of mind and body

for a few days was very critical. Thus "one" by one, our friends are passing over." E. M. D.

Mrs. T. Irwin Place.

MRS. ABY PAULINE BURDICK, wife of T. Irwin Place, died of consumption, at Milton, Wis., Feb. 17, 1888, aged 26 years and 9 months. She was familiarly called Lena, was the daughter of Matthew Stillman and Mary E. Burdick. Her father died a little over a year ago. A mother and brother are all that are now left of the immediate family. Lena graduated in the Teacher's Course of Milton College in 1882, and taught at Menominee, Albion and Milton until last spring, when her failing health necessitated her resigning. During the early months of her illness, and until nearly the last of her stay on earth, she was very tenacious of life, owing in part to a dominant will, which she inherited, and life was sweet to her; she had many friends, and but recently a bride, it is no wonder she struggled so courageously with the disease which finally conquered. But when she found she must die, and that very soon, her resignation was complete. Near the last, in reply to her mother, who asked her if she were dying, she said, "I cannot tell, mother, whether I am or not; but in either case it is all right, I trust in God." She was baptized into the membership of the Milton Church eleven years ago. The funeral services were held First-day afternoon, at the Seventh-day Baptist church, at which there was a larger gathering than I have before seen at any funeral in Milton. Prayer was offered by Pres. Whitford; remarks were made by her pastor and by Elder Bailey, and the song service was very appropriate and touching, furnished by sixteen of Lena's friends, and the floral offerings presented by the young ladies of her acquaintance were very abundant and beautiful.

Thus passed away from earth a recent bride, to be the bride of Christ in the paradise of God. E. M. D.

THE "VOICE" AND SUNDAY TEMPERANCE LEGISLATION.

This evening I brought home from the post-office two newspapers. One of these was the SABBATH RECORDER. This I opened first, and proceeded to read. I came to an article under the title: "The National Reform Association," in which I find this statement: "The columns of the Voice furnish abundant proof that this fiery sheet is an ardent advocate of the work undertaken by the National Reform Association, in its effort to have religion and politics, church and state, go hand in hand." Having been a reader of the Voice from its very start, this sentence took me by surprise. The thought came to me, Have I been so careless a reader of that paper as not to have discovered this fact? Having read the article through, I took up the other paper which I had brought from the same mail. This was that same "fiery sheet," the Voice. I said to myself, Now I must read this paper more carefully than I have hitherto done, and find whether the charge brought against it is true. I scanned the articles in this number from the first to the editorial page. On that page I found this editorial paragraph under the title: "Not so Fast."

And now our able and versatile friend, Miss Willard, is out in a letter in the New York Independent, urging that a plank be placed in political platforms in favor of a recognition of Christ. "Can the heart of God," she says in her eloquent way, "beat anywhere else more potently than in a party and a platform that allies itself to God as revealed in that Christ Jesus?" Again, "Could a political party have a better plank than 'Peace on earth and good will to man'?"

Having quoted these words the editor proceeds to say:

Whether it could or not, depends on the interpretation which is given it. When uttered, these words meant reconciliation to God through the incarnation, sufferings and death of Christ. That meaning is all true from the standpoint of the Christian creed; but it is not true at all, if tested by the creed of Jews, of Buddhists, of unbelievers. It is not the province of government to teach a religious creed. All we ask of the American government is that it see to it that truth and error have a fair field. Of course we believe the Christian doctrine of which Miss Willard speaks to be a truth, and so we believe to be truth the doctrine of the inspiration of the Bible, the doctrine of prayer, of special providences, of the divinity of the Holy Ghost, of future punishment, and, for that matter, we believe in the Copernican system and in the multiplication table. But we do not favor the putting of these things into a political platform.

Now this does not sound much like "efforts to have religion and politics, church and state, go hand in hand." After stating that the Voice is an ardent

advocate of the work undertaken National Reform Association, the article referred to goes on to the "undertaking" of that Association: "Their main reliance from has been to secure Sunday temperance legislation, in order, evidently, to gain a stronger legal recognition of the as the weekly Sabbath. Shutting ing places on Sunday, and leaving open on other days, which is just a municipal temperance legislation to reach in the last thirty years, legislation is but little better on it is all in the interest of the Sun not all, save by pretense, in the temperance," etc. And this, so the writer, is the "undertaking" the Voice is an ardent advocate.

Rogers please point out where the advocated any such thing as this? That much has been said in t and in other papers, concerning which the liquor traffic is doing of and that they have spoken against of the "Personal Liberty Party" a law in New York permitting t of saloons on Sunday, is true. A very natural, not only because t Sunday as the Sabbath, but because Sundays that the liquor traffic greatest harm to the peace an neighborhoods where the saloons in cities and all manufacturing t day is the laborer's idle day. have more money and more time the saloons. It is the saloon's h hence the effort to get a legal per on Sundays. But that the Voice advocated any "Sunday temper lation," or, in fact, any other legislation, is news to me. I wou to see the utterances on this to out. All who read the Voice know that it earnestly opposes a measures, all compromises with traffic, and that it seeks the utter of the manufacture and sale of everages on all days and in all p is its one creed. And the prohib it advocates is not aimed dire drinker, it is not to enforce tem the individual, but its aim is t in alcoholic beverages as a nu crime.

PARKER, Ill., Feb. 23, 1888.

RUBY WEDDING.

We clip the following from ville (Kan.) News, for insertion BATH RECORDER.

Mr. David P. Marsh and Potter, of this city, were wedded in Central New York, ago last Sunday, Jan. 1st. On Jan. 2d, they celebrated the ruby wedding. There were quite of guests, largely from among t including, however, their pa and Dr. and Mrs. Elder and c Topeka, old friends and ac Illinois. The afternoon was s at the beautiful home of the Mrs. Murphy. A most elegant served from tables in their ow joining. There was a nice arra including a handsome rocker fo and an arm-chair for "Father, plate mirrors, one nicely fra wall, the other with bronze and frame for the mantle, a fine ru red album, wall baskets, some a highly polished hammer, u as ornamental, as Mr. Marsh r mechanic's trade. The pastor couple with these mementos accompanied with a few re Elder also gave some remi timely words on "growing old the law of nature, it is not t or dreaded. There were fou present, ranging in age fro grandchild, to Uncle Reynol who for sixty-two years have s on the conjugal sea. May th to celebrate many more ret wedding-day.

REVIVAL AND DEDICA

Thinking the good people RECORDER are glad to hear of God's cause in any part of I wish to report, according to thing of the religious intere Falls, Conn., and vicinity. Last summer, Mr. Burns, that state, held meetings at mile from Clark's Falls, wh ten persons offering themsel Nine of these united with Baptist Church of Hopkin one young man requested pastor of the First Seve Church of Hopkinton, as he with that church. A fe been held at Clark's Falls by the writer, and, by invitatio

Miscellany.

THE LOVE OF GOD.

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A CHAPTER ON ACCIDENTS.

Very early in life the duty of acting instead of screaming in cases of pressing emergencies, should be instilled in the minds of the young.

A young girl in one of our western schools, surrounded by her pupils, heard a rumbling noise, and looking from a window saw a dark funnel-shaped cloud swiftly approaching.

Before she was through speaking the older scholars had taken the lead, and, without speaking, the mouth of the cave was gained just as the pillar of cloud came roaring across the prairie.

A few years ago, in a school I attended, a young girl fainted and fell to the floor. In a moment the teacher had raised her to a sitting posture, and the frightened children crowded around her, wringing their hands and crying.

"Who taught you to act so promptly, Sarah?" inquired the teacher when her alarm had subsided.

"Long ago my little brother fell from the landing at the top of the stairs to the hall below, striking his head upon the banisters in the descent.

A little girl of eight who had been trained what to do in case of fire, was so unfortunate as to drop a match on her cotton apron.

When questioned about her conduct, she said, "Mamma has told me over and over to lie down on the blaze and stop my mouth, so as not to swallow the smoke, should I catch fire.

A patient in the dental chair failed to ally from the depressing effects of chloroform, and the physician, who was hastily summoned, with the help of the attendant, ragged him to the door and began dashing

snow upon his face. The weakened action of the heart gave out, and the patient lay back limp and apparently lifeless in their hands.

"Stand him on his head; that's the way father does when they don't come round right," said a young lad who had been attracted to the door by the unusual stir.

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"Grasp each of them firmly, and crawl out if you can," he said coolly, as he crawled along cautiously in the direction of the thin ice.

The freezing boy obeyed, and with the help of the new-comer soon reached the shore.

"How did you happen to think of the hoop-poles, Frank?" asked one of the frightened boys, when the danger was over.

A few weeks ago this same Frank saved the life of a man who chanced in some way to sever an artery. Tying his handkerchief tightly between the wound and the heart, he procured a stout stick, and placing it under the bandage, twisted it firmly until the arterial flow was checked.

TEN YEARS AFTER.

A True Story.

BY AUNT GERTRUDE.

Ten years ago to-day I was at Shirley, and Amy was celebrating her twelfth birthday. She had eleven little friends to tea, and a merry party they were.

Fannie got the piece of cake that had the ring in, whereupon—as it had been agreed that one would be the first to wear a wedding ring—the thought of the party turned to the future.

Fannie said she would marry a banker, and have a fine house and horses and carriages. She did, indeed, have all these things, and did marry a banker; but to-day she is again under her father's roof with her only child, while her husband is in prison, serving a term for embezzlement.

Belle said she would like to be a hospital nurse, and devote her life to the afflicted. But loving friends have to do for her what she had hoped to do for others, and for eight years have seen her suffering wearily with spine disease.

Alice, who chose to be a "missionary," is still single, and devoting her life to an invalid mother. She has never worked in foreign fields, and yet she is a missionary indeed to many an humble home, whose inmates are the recipients of her mother's bounty.

Lillie, who would never marry, but would be a teacher, and some day have "a big seminary like Miss Rochefort," was married when she was eighteen; and yesterday I found her teaching her second child his letters.

Sue, merry little Sue, who said she "never thought ahead, but just had a good time every day as it came along, died of scarlet fever only six months after the tea-party, ten years ago.

May declared that she should "marry some rich man, and give a dancing party every week." She did not marry the rich man, but has become the mistress of a quiet and happy home in the country, where, instead of the "dancing party every week," she devotes herself to the mission boys and the sewing-classes, and is altogether the "best, most useful, active little body in the whole parish."

Dell intended to "devote her life and

money to the poor and suffering," and, though she died one month after this was said, her wish was accomplished; for her mother spent her only daughter's whole fortune in endowing an orphan asylum and hospital, and keeps "Dell's purse" always filled to help the many poor families to whom she is a constant visitor and friend.

Lizzie wanted to travel "all over the world, and see everything." Alas, and alas! In the past ten years, she has not been fifty miles from home, and she is blind.

Helen sits at my side, and I find her quietly weeping, as I finish reading this story, which brings back to her the many changes since that bright May-day tea-party, ten years ago.

Ada, who "couldn't guess, and didn't care" what might be in store for her, has started out in life with flattering prospects as the wife of a young lawyer.

NOBODY KNOWS BUT MOTHER.

Nobody knows how the children fret, Of the little trials daily met; Nobody knows—but mother.

Nobody knows of the mother's fears, Of the heartfelt prayers and anxious tears; Nobody knows—but mother.

Nobody knows of the daily cares, Of the daily troubles which some one bears; Nobody knows—but mother.

The constant worries of every day, That furrow the cheek and make the hair gray, Nobody knows—but mother.

—Belle Ames, in Boston Traveller.

A LEAF FROM THE DEACON'S WIFE'S SCRAP-BOOK ON DIME NOVELS.

BY MATTIE M'INTOSH.

I had been wanting to go to town for some days, and I got ready that morning and went. Simon M'Intosh has an office in town and he goes ever day, Sunday not excepted, for Simon is a deacon and he is a great hand to go to church and Sunday-school.

The first place I stopped at when I got to town was the post-office. I wanted some postage, and I went in. There is a whole wall of boxes put up around, square fashion—Simon has a box—making two rooms out of what ought to be one.

"Yes," says he, and he motioned his hand at the little window close by, and then went right on to reading. I thought may be I hadn't looked good, and I stepped up to the window again and took another look, but I saw nobody. I went back to the counter and found the young man still sticking tight to his paper, and hating to disturb him as he looked so interested in his reading, I said rather hesitatingly, "I don't see the post-master."

"Just rap on the window," says he, and he went right on with his reading again. "I want some postage," says I, "and may be you will do."

"Yes," says he, "I keep stamps," and he got up from his seat, but he still held on to his paper book, for I looked out of curiosity to see what it was he had, and it was a paper book, but I couldn't see what was on it.

"How many do you want," says he. "Ten cents' worth," says I, and I laid a dime down on the counter and he handed me five two-cent stamps, and just like a flash he jerked up the dime, put it in the drawer, and put down a nickel for me in change, and down he went to his book again.

Thinks I, what made him do that I wonder. A dime just pays for five two-cent stamps, but may be stamps have gone down since I bought last, and I stood there and put the postage on my letters. Thinks I, I'll praise the young man up a little if he is busy with his book, and I says to him, "You sell postage cheaper than anybody yet. I'll trade with you all the time, young man. It pays to buy where you can get postage at half price," and he looked as hard at me like he was just out of a sleep, and says he: "How many did you get?"

"Five," says I, "for five cents, postage has gone down may be."

And his face turned red as he looked at me, like he was studying who I was. "Oh!" says he, "I made a mistake," and he grabbed up the nickel, for I hadn't yet taken it up, and he puts it in the drawer. There must be something wrong about the young man's mind, thinks I, he does so curious, and I went on out, but I had the young man on my mind off and on all day, and that night when Simon got home I asked him if he knew the young man behind the counter in the post-office.

"Why yes," says he, "it's Henry Martin. He keeps the news stand."

I told him how uneasy my mind was for the young man and how queer he acted.

"Why," says Simon, "that was a dime novel he was reading, he has great stacks of them to sell. Nearly all the boys in town read them. They wouldn't be in style without a dime novel."

"Well," says I, "I never did believe in style much more, no further than common sense goes, and if it takes that kind of reading, the kind that makes boys and girls forget everything about them or go crazy in a manner, to make them stylish, I don't want my children to know what style is."

I am told there are people who practice writing dime novels and have them printed for boys and girls to read, and that some mothers and fathers will sit by and see their children read them and fill their minds with all kinds of notions, such as being heroes and heroines, and that they have read them till boys have been known, and girls too, to commit awful deeds. I teach my children to avoid all news stands or places where they would be likely to get such ruinous reading in their hands, for it is poisonous to the mind as the bite of a rattlesnake is to the body.—American Baptist Flag.

GIVING TO THE CAUSE OF CHRIST.

When we learn that true living is to be like Christ, and that life fails in its highest good which has not this aim, then will we understand the force of the words, "It is more blessed to give than to receive." Remember, these words came from the lips of him whose life was one glorious gift. He who only spoke them not only died for humanity, but day by day, through all his life on earth, lived for it, and by word and example taught his children how he would have them live.

Did he, understanding men perfectly, teach his disciples a manner of living which he knew was impossible for them to practice? Is the Sermon on the Mount, which breathes in every word the spirit of deepest consecration and unselfishness, simply a high ideal which Christ held up for his followers to admire, but not to follow? When he gave the command, "Love thy neighbor as thyself," did he mean that we were first to gratify our wants, and then if we had time and means think of our brother's needs? Surely we are called to be his disciples, and only do we obey that call as we are like our Master.

A very common reason for ignoring the claims of benevolence is debt, but often this is only an excuse. Those debts which do not reduce our income have no right to rob the Lord's treasury. Many enterprises are carried on by debt, and a man might always have that plea for the refusing to do his share in the world's redemption. But if he obeys his Master, he will give as he prospers, whether in debt or not; and he will as carefully, systematically, give his money to the Lord's use as for his own business. As at the beginning of the year he put aside generously for the use of his family, so will he provide as generously for these higher demands.

Selfishness shows itself again in the spirit which would confine all work to a limited field. It seems impossible for many to comprehend that Christ's kingdom extends beyond their own church, or at the most beyond their limited range of view; they scarcely recognize in the negro, the Indian or the heathen, abroad, a brother with equal claims with themselves on God's bounty.

Indifference often arises from ignorance; but is ignorance excusable in a department of God's work where he placed us, with the command that we finish the work which he has given us every opportunity of informing ourselves? What a mission work would be accomplished if this class could be made to understand what they are losing in neglecting so rich a means of grace! And we might soon revolutionize the whole missionary world through the children of to-day if we were to educate them in the right views and methods of giving.

When we are truly spiritually-minded then shall we give joyously of our means, our time, ourselves. So shall we be disciples of him who is the ideal giver and the perfect? Gift.—The Standard.

ANTI-SLAVERY PRINCIPLES.

"And so thee has refused to marry Frank?" said Grandma Little, settling herself at her knitting, and looking mildly over her glasses at her favorite granddaughter, who loved dearly to talk things over with this sage counselor.

"Yes, grandma," said Elinor, bravely, though her eyes filled with tears. "I knew it would never do for us to think of marriage."

"But he seemed devoted to thee." "So he was—to me! But that didn't prevent him from forgetting his duty in other directions. You see, grandma, I never should dare marry a man who would make a slave of his mother."

"Surely not, dear. But that is hard to believe of Frank, he seems so ready to do for others."

"So he is, for every one except those nearest him. He will let his sisters climb in and out of a carriage without offering a hand to help them, though he seems to feel that I am incapable of performing any service for myself. His mother is his unpaid servant; she brushes his clothes, runs up and down stairs to do his errands, lifts her own coal-hods, and cooks his dinners. And for those services not a word of thanks or approval does she receive; he takes her slavery as if it were only his due."

But how can thee know all this, grand-

daughter?" asked the dear old lady, who feared to blame any one unjustly.

"Oh, every one knows everything in a little country town," said Elinor, nodding wisely. "And that isn't all. He is so occupied in dancing attendance on me, that he even leaves his work outside the house for his mother to do, if she can, or leave undone, if it is beyond her strength. No, grandma; I can't marry a man who makes a slave of his mother. If she, is his servant now, his wife would be in a year after marriage, no matter how fond of her he might think himself."

"Quite right, granddaughter; quite right," said the old lady, patting her hand softly. "I remember thy grandfather was an excellent son, and he made just such a husband as I should wish thee to have."—Youth's Companion.

A CHILDREN'S MEETING.

"I love to talk to the lambs of the flock, whom angles think it their honor to guard," said Whitefield. I never forgot the children, but, in the opening years of my ministry, I shrank from attempting a children's meeting; and I do not know how long I might have deferred the undertaking, had it not been for the encouragement and gentle pressure of a Christian father in my congregation. My work in this direction is very far from being a model, but I have thought that, if any young brother in the ministry stands where I did for years he might possibly be helped by an outline of the way in which, as I trust, the Lord has led me.

I only hold my children's meetings spring and fall, and only seven or eight times in each of those seasons. We meet after the close of school, Friday afternoon. The whole holiday just ahead makes the children more ready to leave their play than I have a definite programme, not only for each meeting, but also for each series of meetings. One season we took up the Christian armor; another season, the separate items of a pledge on a little card which they were invited to sign. This card had for its motto, "The Straightway Band." It was suggested by the fact that the first disciples of Jesus were called by him straightway, and straightway followed him. Last spring we had eight lessons about "The Child Jesus." The outline was printed on a card, and on the reverse side were a Scripture passage and hymn, both of which we memorized in the meetings.

The meeting lasts forty five minutes. I am greatly indebted to a young lady who acts as secretary, and leads the singing. The roll is always called. Singing is, of course, a prominent feature. I try to draw out the children with questions, and aim to bring each meeting to some one, simple, definite, Christian point. Toward the close we all kneel, and there is an opportunity for all who will to offer prayers of their own. I prize this above almost all other features of the meeting. As I write, one of the dear children lies hovering between earth and heaven. It is a precious thought to me, that, for a full year at least, whoever else prayed or did not, I have never failed to hear the sweet voice of this dear boy in prayer in the children's meeting.

The children love to come, and the average attendance last spring was thirty-five, out of a Sunday-school whose average for the last quarter was one hundred and fifty-five. There is no limit as to age. All "children" are invited. Most who come are between eight and fourteen. Quite a number of them from time to time have come into the church, and I expect that, with God's blessing, more will follow.

A children's meeting takes time and forethought, and here, as everywhere, the word holds true, "Without me ye can do nothing;" but he whose first charge to his apostles was, "Feed my lambs," will delight to own such a service, and every pastor who undertakes it will find it sweet and fruitful.—Rev. J. L. Ewell, in Congregationalist.

CALVINISM AND ARMINIANISM.

Here, as everywhere else, there is essential truth on both sides of every controversy, and the real truth is the whole truth, its entire catholic body. Arminianism is a heresy, holding half the truth. Calvinism is an historical scheme, which, in its best representatives, comprehends the whole truth with considerable completeness. But the case is essentially different when we come to consider the great coexisting bodies of Christian people calling themselves respectively Calvinists and Arminians.

Each of these parties holds all essential truth, and therefore they hold actually very much the same truth. The Arminians think and speak very much like Calvinists when they come to talk with God in either the confession of sin or the supplication for grace. They both alike in that attitude recognize the sovereignty of God and the guilt and helplessness of men. Indeed, how could it be otherwise? What room is there for anything other than essential Calvinism on one's knees? On the other hand, the Calvinist thinks and speaks like the better class of Arminians when he addresses the consciences of men, and pleads with them as free, responsible agents to repent and believe in Christ. The difference between the best of either class is one of emphasis rather than of essential principle. Each is the complement of the other. Each is necessary to restrain, correct and supply the one-sided strain of the other. They together give origin to the blended strain from which issues the perfect music which utters the perfect truth.—Dr. Hodges's Popular Lectures.

A SONG IN THE NIGHT.

Blest Saviour, take my hand in thine, And hold it fast, From off this bleak and desert land, With gloom o'rcast, To fields where joys immortal bloom, Lead me at last.

I thought I knew the way alone, Without thy light; And proudly, sadly wandered on, In dreary night— The memory of those weary years My soul affright.

O Lord, forgive the sin-stained pen, The spirit's pride; And where thou leadest, let me go, O lead me by thy side; Nor faint, nor falter in the way, Whatever betide.

—Henry

APOLOGIES.

A correspondent calls our attention to a fact that at a recent convention were many speakers, nearly every was introduced by an apology. He thinks, that the speakers "deserved as more able than they are regarded as such, that some speakers do speak because they feared that they do justice to themselves. He considers as meaning that they could not themselves" as successfully as the He wishes that Paul could have to say to them, "We preach not but Christ Jesus, our Lord, and your servants for Jesus' sake."

These strictures are eminently the attention of preachers. The amount of self-praise in the sermons. It is often brought in very by referring for instance, to great you have held, and the many call received; by mentioning conversations noted men, and by throwing out allusions from scientific writers, of Greek and Hebrew Scriptures. of the kind is supremely disgusting to the eyes of God, who would have preach, not themselves, but Lord.

Apologies at the beginning of are very often prompted by the ing, for they usually mean this— as well as I am about to preach, your preparation, or with this advantage of which I am telling you wonderful sermon you would have dition were only favorable! Every apology at the beginning will be striven by shrewd hearers, if a proffering it, proceeds to deliver an discourse. Let such apologies cast them from you—as temptations devil, and; if you make one at only at the end of a discourse know to be a disappointment, and the apology offered is strictly fact.

As to excusing one's self when it is because you cannot do just subject or the occasion, and in a give place to one who can, or who nearer to it than yourself, you good; but if it is because you habit your own powers to advance a poor, self-inflated gas-bag, and you explode the better.—Apostle

BEGIN AT HOME.

In our work of saving souls, that we shall begin with those by the ties of kindred. Grace the center outward. So we are to this, not only by Christ's love that peculiar love which binds family. God implanted in the mother, mother-love, not alone uses, but that it might constrain her boy the way of life. It is a look after the salvation of your have more influence over them have. They hear from the pulpit in the Bible threatenings of God but they naturally think that their best would give warning is real. No such note of alarm and they sleep on in the bosom of. There is no time to be lost may joy be turned into grief changed for sorrow! It is as lose our friends, if we know we them in heaven; but to hasten the dying bed, turn toward us to preach, that we have spoken warning, would give a pang for pray God you and I may be Henson.

SOWING LIBERALLY.

We are told that it is a custom of the Indians, when they are sowing seven grains of corn into the field, was asked why this was done. The Indian, "We put in one crown, another for the worms, for the squirrels, and we expect will bring forth fruit." The us a lesson. They teach us to liberally, and not to be dissatisfied that we sow does not bring Our Saviour teaches us that by the wayside, some on stony some among thorns. This is as good seed-sowers. But should it lead us not to sow more bountifully, lest, with the crown, the worms and the squirrels, the harvest. If we sow may not assured of this, that of truth will find its way to

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"Who taught you to act so promptly, Sarah?" inquired the teacher when her alarm had subsided.

"Long ago my little brother fell from the landing at the top of the stairs to the hall below, striking his head upon the banisters in the descent.

As faintings caused by the failure of the heart to supply the brain with blood, no one need be at a loss to understand the advantage gained by the prostrate position; yet in spite of this fact people still continue to pile pillows under the heads of their fainting friends, while the child who has received a blow on the head is jolted about roughly, or carried in an upright posture, as if blood could run up hill more easily than down.

A little girl of eight who had been trained what to do in case of fire, was so unfortunate as to drop a match on her cotton apron. Almost immediately the blaze flashed up in her face. Without a cry or pause she threw herself face downward on the carpet, clapped her hands over her mouth and nose, closed her eyes, and rolled over and over on the thick woolen rug.

When questioned about her conduct, she said, "Mamma has told me over and over to lie down on the blaze and stop my mouth, so as not to swallow the smoke, should I catch fire. I knew I would be burned up if started to run."

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Amy, who had hoped for a brilliant and useful life, is in a private insane asylum, surrounded by every luxury, but hopelessly insane.

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money to the poor and suffering," and, though she died one month after this was said, her wish was accomplished; for her mother spent her only daughter's whole fortune in endowing an orphan asylum and hospital, and keeps "Dell's purse" always filled to help the many poor families to whom she is a constant visitor and friend.

Lizzie wanted to travel "all over the world, and see everything." Alas, and alas! In the past ten years, she has not been fifty miles from home, and she is blind.

Helen sits at my side, and I find her quietly weeping, as I finish reading this story, which brings back to her the many changes since that bright May-day tea-party, ten years ago. She says the only thing I can say of her is that she is strong and well, and being older than Alice, is entitled to the position of "old maid" of the crowd.

NOBODY KNOWS BUT MOTHER.

Nobody knows how the children fret, Of the little trials daily met; Nobody knows—but mother.

Nobody knows of the mother's fears, Of the heartfelt prayers and anxious tears; Nobody knows—but mother.

Nobody knows of the daily cares, Of the daily troubles which some one bears; Nobody knows—but mother.

The constant worries of every day, That furrow the cheek and make the hair gray, Nobody knows—but mother.

—Belle Ames, in Boston Traveller.

A LEAF FROM THE DEACON'S WIFE'S SCRAP-BOOK ON DIME NOVELS.

BY MATTIE M'INTOSH.

I had been wanting to go to town for some days, and I got ready that morning and went. Simon M'Intosh has an office in town and he goes ever day, Sunday not excepted, for Simon is a deacon and he is a great hand to go to church and Sunday-school.

The first place I stopped at when I got to town was the post office. I wanted some postage, and I went in. There is a whole wall of boxes put up around, square fashion—Simon has a box—making two rooms out of what ought to be one. There are square holes left out of these boxes like little windows, and generally there is a man standing at every window; but this morning there wasn't a man to be seen.

"Yes," says he, and he motioned his hand at the little window close by, and then went right on to reading. I thought may be I hadn't looked good, and I stepped up to the window again and took another look, but I saw nobody. I went back to the counter and found the young man still sticking tight to his paper, and hating to disturb him as he looked so interested in his reading.

"Just rap on the window," says he, and he went right on with his reading again.

"I want some postage," says I, "and may be you will do."

"Yes," says he, "I keep stamps," and he got up from his seat, but he still held on to his paper book, for I looked out of curiosity to see what it was he had, and it was a paper book, but I couldn't see what was on it.

"How many do you want," says he.

"Ten cents' worth," says I, and I laid a dime down on the counter and he handed me five two-cent stamps, and just like a flash he jerked up the dime, put it in the drawer, and put down a nickel for me in change, and down he went to his book again.

Thinks I, what made him do that I wonder. A dime just pays for five two-cent stamps, but may be stamps have gone down since I bought last, and I stood there and put the postage on my letters.

"How many did you get?" "Five," says I, "for five cents, postage has gone down may be."

And his face turned red as he looked at me, like he was studding who I was. "Oh!" says he, "I made a mistake," and he grabbed up the nickel, for I hadn't yet taken it up, and he puts it in the drawer. There must be something wrong about the young man's mind, thinks I, he does so curious, and I went on out, but I had the young man on my mind off and on all day, and that night when Simon got home I asked him if he knew the young man behind the counter in the post-office.

"Why yes," says he, "it is Henry Martin. He keeps the news stand."

I told him how uneasy my mind was for the young man and how queer he acted.

"Why," says Simon, "that was a dime novel he was reading, he has great stacks of them to sell. Nearly all the boys in town read them. They wouldn't be in style without a dime novel."

"Well," says I, "I never did believe in style much anyway, no further than common sense goes, and if it takes that kind of reading, the kind that makes boys and girls forget everything about them or go crazy in a manner, to make them stylish, I don't want my children to know what style is."

I am told there are people who practice writing dime novels and have them printed for boys and girls to read, and that some mothers and fathers will sit by and see their children read them and fill their minds with all kinds of notions, such as being heroes and heroines, and that they have read them till boys have been known, and girls too, to commit awful deeds. I teach my children to avoid all news stands or places where they would be likely to get such ruinous reading in their hands, for it is at poisonous to the mind as the bite of a rattlesnake is to the body.

GIVING TO THE CAUSE OF CHRIST.

When we learn that true living is to be like Christ, and that life fails in its highest good which has not this sim, then will we understand the force of the words, "It is more blessed to give than to receive."

Did he, understanding men perfectly, teach his disciples a manner of living which he knew was impossible for them to practice? Is the Sermon on the Mount, which breathes in every word the spirit of deepest consecration and unselfishness, simply a high ideal which Christ held up for his followers to admire, but not to follow?

A very common reason for ignoring the claims of benevolence is debt, but often this is only an excuse. Those debts which do not reduce our income have no right to rob the Lord's treasury. Many enterprises are carried on by debt, and a man might always have that plea for the refusing to do his share in the world's redemption.

Selfishness shows itself again in the spirit which would confine all work to a limited field. It seems impossible for many to comprehend that Christ's kingdom extends beyond their own church, or at the most beyond their limited range of view; they scarcely recognize in the negro, the Indian or the heathen, abroad, a brother with equal claims with themselves on God's bounty.

Indifference often arises from ignorance; but is ignorance excusable in a department of God's work where he placed us, with the command that we finish the work which he has given us every opportunity of informing ourselves? What a mission work would be accomplished if this class could be made to understand what they are losing in neglecting so rich a means of grace!

When we are truly spiritually-minded then shall we give joyously of our means, our time, ourselves. So shall we be disciples of him who is the ideal giver and the perfect? Gift—The Standard.

ANTI-SLAVERY PRINCIPLES.

"And so thee has refused to marry Frank?" said Grandma Little, settling herself at her knitting, and looking mildly over her glasses at her favorite granddaughter, who loved dearly to talk things over with this sage counselor.

"Yes, grandma," said Elinor, bravely, though her eyes filled with tears. "I knew it would never do for us to think of marriage."

"But he seemed devoted to thee." "So he was—to me! But that didn't prevent him from forgetting his duty in other directions. You see, grandma, I never should dare marry a man who would make a slave of his mother."

"Surely not, dear. But that is hard to believe of Frank, he seems so ready to do for others."

"So he is, for every one except those nearest him. He will let his sisters climb in and out of a carriage without offering a hand to help them, though he seems to feel that I am incapable of performing any service for myself. His mother is his unpaid servant; she brushes his clothes, runs up and down stairs to do his errands, lifts her own coal-hods, and cooks his dinners. And for those services not a word of thanks or approval does she receive; he takes her slavery as if it were only his due."

"But how can thee know all this, grand-

daughter?" asked the dear old lady, who feared to blame any one unjustly.

"Oh, every one knows everything in a little country town," said Elinor, nodding wisely. "And that isn't all. He is so occupied in dancing attendance on me, that he even leaves his work outside the house for his mother to do, if she can, or leave none, if it is beyond her strength. No, grandma; I can't marry a man who makes a slave of his mother. If she, his servant now, his wife would be in a year after marriage, no matter how fond of her he might think himself."

"Quite right, granddaughter; quite right," said the old lady, patting her hand softly. "I remember thy grandfather was an excellent son, and he made just such a husband as I should wish thee to have."

A CHILDREN'S MEETING.

"I love to talk to the lambs of the flock, whom angels think it their honor to guard," said Whitefield. I never forgot the children, but, in the opening years of my ministry, I shrank from attempting a children's meeting; and I do not know how long I might have deferred the undertaking, had it not been for the encouragement and gentle pressure of a Christian father in my congregation.

I only hold my children's meetings spring and fall, and only seven or eight times in each of those seasons. We meet after the close of school, Friday afternoon. The whole holiday just ahead makes the children more ready to leave their play than I have a definite programme, not only for each meeting, but also for each series of meetings. One season we took up the Christian armor; another season, the separate items of a pledge on a little card which they were invited to sign. This card had for its motto, "The Straightway Band."

The meeting lasts forty five minutes. I am greatly indebted to a young lady who acts as secretary, and leads the singing. The roll is always called. Singing is, of course, a prominent feature. I try to draw out the children with questions, and aim to bring each meeting to some one, simple, definite, Christian point. Toward the close we all kneel, and there is an opportunity for all who will to offer prayers of their own. I prize this above almost all other features of the meeting. As I write, one of the dear children lies hovering between earth and heaven. It is a precious thought to me, that, for a full year at least, whoever else prayed or did not, I have never failed to hear the sweet voice of this dear boy in prayer in the children's meeting.

The children love to come, and the average attendance last spring was thirty-five, out of a Sunday-school whose average for the last quarter was one hundred and fifty-five. There is no limit as to age. All "children" are invited. Most who come are between eight and fourteen. Quite a number of them from time to time have come into the church, and I expect that, with God's blessing, more will follow.

A children's meeting takes time and forethought, and here, as everywhere, the word holds true, "Without me ye can do nothing;" but he whose first charge to his apostles was, "Feed my lambs," will delight to own such a service, and every pastor who undertakes it will find it sweet and fruitful.—Rev. J. L. Howell, in Congregationalist.

GALVINISM AND ARMINIANISM.

Here, as everywhere else, there is essential truth on both sides of every controversy, and the real truth is the whole truth, its entire catholic body. Arminianism is a heresy, holding half the truth. Calvinism is an historical scheme, which, in its best representatives, comprehends the whole truth with considerable completeness. But the case is essentially different when we come to consider the great coexisting bodies of Christian people calling themselves respectively Calvinists and Arminians.

Each of these parties holds all essential truth, and therefore they hold actually very much the same truth. The Arminians think and speak very much like Calvinists when they come to talk with God in either the confession of sin or the supplication for grace. They both alike in that attitude recognize the sovereignty of God and the guilt and helplessness of men. Indeed, how could it be otherwise? What room is there for anything other than essential Calvinism on one's knees? On the other hand, the Calvinist thinks and speaks like the better class of Arminians when he addresses the consciences of men, and pleads with them as free, responsible agents to repent and believe in Christ. The difference between the best of either class is one of emphasis rather than of essential principle. Each is necessary to restrain, correct and supply the one-sided strain of the other. They together give origin to the blended strain from which issues the perfect music which utters the perfect truth.—Dr. Hodge's Popular Lectures.

A SONG IN THE NIGHT.

Blest Saviour, take my hand in thine, And hold it fast, From out this bleak and desert land, With gloom o'cast, To fields where joys immortal bloom, Lead me, my last.

I thought I knew the way alone, Without thy light; And proudly, sadly wandered on, In dreary night, The memory of those weary years My soul affright.

O Lord, forgive the sin-stained past, The spirit's pride; And where thou leadest, let me go, Close by thy side; Nor faint, nor falter in the way, While'er betide.

—Henry

APOLOGIES.

A correspondent calls our attention to a fact that at a recent convention were many speakers, nearly every one was introduced by an apology. He thinks, that the speakers "despised" as more able than they really were, that some speakers do speak because they feared that they do justice to themselves. He construes as meaning that they could not "themselves" as successfully as they do wish that Paul could have it to say to them, "We preach not but Christ Jesus, our Lord, and your servants for Jesus' sake."

These strictures are eminently the attention of preachers. The amount of self-praise in the sermon is often brought in very obliquely by referring to instance, to great you have held, and the many calls received; by mentioning conversations from scientific writers, of Greek and Hebrew Scriptures. It of the kind is supremely disgusting to the eyes of God, who would have preach, not themselves, but Christ.

Apologies at the beginning of are very often prompted by the ing, for they usually mean this—as well as I am about to preach, wicent preparation, or with this and vantage of which I am telling y wonderful sermon you would hear dition were only favorable! Ever apology at the beginning will be strued by shrewd hearers, if a pre offering it, proceeds to deliver an discourse. Let such apologies a cast them from you—as temptat devil, and, if you make one at a only at the end of a discourse know to be a disappointment, an the apology offered is strictly fact.

As to exoning one's self whe if it be because you cannot do ju subject or the occasion, and in d give place to one who can, or wh nearer to it than yourself, you good; but if it be because you hit your own powers to advan a poor, self-inflated gas-bag, and you explode the better.—Apostol

BEGIN AT HOME.

In our work of saving souls, that we shall begin with those n by the ties of kindred. Grace the center outward. So we are to this, not only by Christ's l that peculiar love which binds t family. God implanted in the mother, mother-love; not alone, uses, but that it might constrai her boy the way of life. It is v look after the salvation of your have more influence over them have. They hear from the pul in the Bible threatenings of co but they naturally think that t them best would give warning be real. No such note of alarm and they sleep on in the bosom ily. There is no time to be los may joy be turned into gr changed for sorrows! It is s lose our friends, if we know w them in heaven; but to ha the dying bed, turn toward u preach, that we have spoken warning, would give a pang f pray God you and I may be Henson.

SOWING LIBERALLY.

We are told that it is a cust Indian, when they are sowing seven grains of corn into the was asked why this was done. the Indian, "We put in one, crows, another for the worms, for the squirrels, and we expel will bring forth fruit." The us a lesson. They teach us t liberally, and not to be dissp that we sow does not bri Our Saviour teaches us that by the wayside, some on stony some among thorns. This w as good seed-sowers. But Should it lead us not to sow s should rather lead us like the more beautifully lest, with the whole harvest. If we sow may not assured of this, that of truth will find its way to

The Sabbath School

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.

INTERNATIONAL LESSONS, 1888

FIRST QUARTER. Dec. 31. Herod and John the Baptist. Matt. 14: 1-12. Jan. 7. The Multitude Fed. Matt. 14: 13-21.

LESSON IX.—CHRIST ENTERING JERUSALEM

BY REV. THOMAS R. WILLIAMS, D. D. For Sabbath-day, March 10, 1888.

SCRIPTURE LESSON.—MATTHEW 21: 1-16.

1. And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples.

12. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves.

GOLDEN TEXT.—Blessed be he that cometh in the name of the Lord.

TIME.—Passover A. D. 29, about the middle of March. PLACE.—Jerusalem.

BIBLE READINGS

Sunday.—Mark 11: 1-11. Monday.—Luke 19: 28-40. Tuesday.—John 2: 13-18.

INTRODUCTION

On this, our Saviour's last journey to Jerusalem, passing through Jericho, he stopped at the house of Zaccheus. It is probable that while there he gave the Parable of the Pounds.

EXPLANATORY NOTES

V. 1-3. And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, etc.

might be fulfilled" is very common to Matthew. It seems to be equivalent to the expression, "and thus was fulfilled. And the disciples went and did as Jesus commanded them."

V. 8-11. And a very great multitude spread their garments in the way; others cut down branches from the trees and strewed them in the way. Many in the multitude expressed their honor for the Lord by spreading their garments along the way; others for some reason chose to express their regard by strewing the way with branches and leaves from the young palms that were growing near the way.

V. 12-13. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves.

V. 14-16. And the blind and the lame came to him in the temple; and he healed them. As soon as his presence was recognized, those for whom there were no earthly remedies were brought to him in large numbers to be healed.

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IRVING SAUNDERS expects to be at his Friendship Studio from Feb. 29th to March 6th inclusive.

MARRIED

At the home of the bride's mother, in Adams Centre, N. Y., Feb. 21, 1888, by Rev. A. B. Prentice, EDWARD H. MILLER, of Carthage, and NETTIE M. GREENE.

In Shiloh, N. J., Feb. 20, 1888, by Rev. Theo. L. Gardner, MR. EDGAR R. BONHAM, and MISS ANNIE L. RANDOLPH.

At the Seventh Day Baptist parsonage, at Milton Junction, Wis., Nov. 12, 1887, by Eld. N. Wardner, MR. ELVERTON PALMITER, and MISS HARRIET E. KELLY, both of Albion, Dane County.

Also, by the same, at the bride's home, in Milton, Wis., Dec. 29, 1887, MR. JAMES C. ANDERSON, and MISS EMMA E. OSBORNE, both of Milton.

DIED

In Alfred Centre, N. Y., Feb. 19, 1888, GEORGE ROLLIN, infant son of Fremont and Viola Tefft Collins, aged five weeks and one day.

At the home of David Johnson, in Cuyler, N. Y., Feb. 6, 1888, J. WATERMAN JAMES, aged 87 years, 1 month and 27 days. He was born in Rhode Island, and came to Central New York among the early settlers, and lived a long, laborious life, and died a peaceful Christian death.

In New Bremen, N. Y., Feb. 7, 1888, of paralysis, ALMEDA, wife of the late Daniel S. Andrews, aged 78 years, 8 months and 1 day. The separation from husband, in death, was two months, lacking four days.

In DeRuyter, N. Y., Feb. 20, 1888, JULIA N., wife of John Rainey, aged 63 years, 8 months and 17 days. After her marriage, while living at Leonardville, she made a profession of religion and joined the First Brookfield Church, and on moving back to DeRuyter, a few years later, united with this church.

In Fabius, N. Y., Feb. 11, 1888, ADALINE, daughter of John Ackley and wife of Orville L. Stillman, aged 47 years, 7 months and 23 days. Soon after her marriage she made a profession of religion, was baptized by Eld. Fisher, and joined the Lincoln Church. On moving within the bounds of the DeRuyter Church, with her husband she united with this church, and continued to adorn her profession with the grace and beauty of the Christian life.

In Ashaway, R. I., February 28, 1888, Mrs. MARY ANN KNIGHT, aged 78 years, 10 months and 27 days. She was the mother of six children, only one of whom survive her. Her husband died some years ago. She was once a member of a church in Norwich, Conn., afterwards of the First Baptist Church of Westerly. Moving to Potter Hill, she united with the First Seventh-day Baptist Church of Hopkinton, thirty years ago this month, of which she remained a member until death.

In Ashaway, R. I., Feb. 14, 1888, of congestion of the lungs, HORACE MAXSON, son of Nathan and Ruth (Crandall) Maxson, and grandson of Joseph Maxson. He was born May 17, 1818, in Ashaway, in the "Old Maxson homestead," where his father was born, and where he passed most of his life. Brother Maxson was a sailor in his earlier days. He united with the First Seventh-day Baptist Church of Hopkinton, in 1831. Last winter, during the extra meetings, his spiritual interests were much revived, and during his brief sickness of four days he expressed his trust in God. A wife and three children mourn him. He was an obliging neighbor, a genial companion and an affectionate father.

In Westerly, R. I., Feb. 8, 1888, ALMIRA DEWEY, wife of Paul M. Barber, aged 80 years, 2 months and 21 days. Eight days later, Feb. 16, 1888, PAUL M. BARBER, son of Hosea and Katy Lanphear Barber, aged 62 years, lacking 19 days. These two persons were united in marriage, December 30, 1828, and have lived very happily together for more than sixty years, walking together the long journey from youth to mature age.

At the time of Mrs. Barber's funeral he was quite low, being unable to get off his bed, but he listened to the services, which were held in his house. Sister Barber was the possessor of one of those sweet, genial dispositions that win our admiration, combined with an amount of patience and fortitude to endure the ill of life, that made her a helpful companion and a useful woman in society. Her interests and fortune were inseparably linked with her husband's. She was baptized and united with the First Seventh-day Baptist Church of Hopkinton, Aug. 28, 1834, during what is known as the "Hull revival." Brother Barber had been failing for the past two years, although he had generally enjoyed good health. He was able to carry on his usual work about his house and barn until a few weeks before his death. A ship carpenter by trade, his business called him from home, and at times he worked in Newport, Wickford, Norwich, Mystic, Stonington, Greenhamville, and one winter in Virginia, but he has always had his home in the town of Westerly, excepting one year, when he lived in Hopkinton. He was a man of strict business integrity. Brother and Sister Barber had three children, two of whom are still living. Brother Barber was baptized and united with the church above mentioned September 9, 1837. He was remarkable for his loyalty to his church and denomination, willing to do what he believed to be his duty without hesitation. He has been much interested in the church's caring for its poor and needy ones, also in our denominational interests, especially of the Missionary Society. This brother and sister will be much

missed by the family and the friends, and also by the church. We feel that a good man and woman have gone to their reward, and that we can say of them, as David did of Saul and Jonathan in his beautiful eulogy, Brother and Sister Barber "were lovely and pleasant in their lives, and in their death they were not divided."

In Milton, Wis., Dec. 18, 1887, of dropsy, Mrs. CHARLOTTE BUTON, relict of the late Frederick Buton, in the 65th year of her age. She was born in Louisville, St. Lawrence Co., N. Y., Feb. 5, 1823. She was married to Jacob Crumb, in Ohio, in 1852, and to Mr. Buton, in Milton, in 1868. She professed religion in early life, and joined the Methodist, and after her second marriage joined the Milton Seventh-day Baptist Church, and in 1875 became a constituent member of the Milton Junction Church. She leaves a daughter, several step-children, and many other relatives and friends to mourn their loss. She died in the triumphs of Christian faith. By her request, her funeral sermon was preached from Job 14: 1-4.

In Lima, Rock Co., Wis., Feb. 9, 1888, Mrs. AMY ALLEN BURDICK, relict of the late Eban Burdick, in the 87th year of her age, having been a faithful and most exemplary Christian for 71 years. She was born in Rhode Island, July 7, 1801. She professed religion, and embraced the Sabbath at the age of fifteen years, and joined the First Hopkinton Church. In 1817 she moved with her folks to Alfred and became a member of the First Alfred Church. She was married to Mr. Burdick March 11, 1833, and moved to Lima, Rock Co., Wis., in 1841, and joined the Milton Church. In 1875 she became a constituent member of the Milton Junction Church. She was a woman of few words, but of deep-toned piety. She leaves six children and an extensive circle of other relatives and friends to mourn their loss. Her funeral was largely attended, on Sabbath, the 11th inst. Sermon from 2 Cor. 6: 2.

At her home, near Dodge Centre, Minn., Feb. 16, 1888, MARY CRANDALL WHITMAN, in the 86th year of her age. The deceased was a daughter of John M. and Elizabeth Crandall, and the wife of Dea. A. A. Whitford. She was baptized by Eld. C. M. Lewis, and united with the Farina Church, when about fifteen years of age. Married Oct. 27, 1870, the family came to this county in 1875, and the husband and wife soon became members of the Dodge Centre Church. Her sickness was long and painful. She was confined to her bed about eight months. During all this time there was an unwavering faith in Christ. She was resigned. Death had no sting. She leaves her husband, aged 15, and a daughter, aged 8 years. To a son, and to her parents, brother, sister and friends, it is a severe loss. We pray the Lord to sustain and comfort these sorrow-stricken hearts.

ZELORA E. BROWN, one of the most prominent and successful business men of Minneapolis, Minn., died at Los Angeles, California, January 30th. He left Minneapolis on the 28th of last December, accompanied by his son Clarence, in the hope that the climate of California would, in a measure at least, restore his failing health. Mr. Brown was born February 9, 1834, in Brookfield, Madison Co., New York. When he was four years of age, his parents moved to Allegany County, and settled near Alfred Centre. In later years he attended Alfred Seminary, where he met Mary R. Armstrong, of Steuben County, whom he afterwards married. Shortly after his marriage, he moved West and engaged in business at various points until 1870, when he located in Minneapolis, where for 17 years he was engaged in the real estate, loan and insurance business. His close application to business had so far undermined his constitution, that in the spring of 1884, he took a trip to Europe, accompanied by his son Walter, and spent some time at the celebrated springs of Karlsbad, Bohemia. He regained his health in part, and returning to Minneapolis in the fall, he entered upon his work with his accustomed energy, and continued in business until last May, when he was forced to retire.

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PUBLISHED BY THE AMERICAN SABBATH RECORDER. VOL. XLIV.—NO. 10. The Sabbath Recorder. Entered as second-class mail matter office at Alfred Centre, N. Y. CONTENTS. Comfort one Another.—Poetry. Glimpses of Europe.—No. 15. This Will be Done.—Poetry. Correspondence. MISCELLANEOUS. Paragraphs. From C. J. Sindall. From Miss Dr. Swinney. Weighty Words. Items. WOMAN'S WORK. Poetry. Editorial. SABBATH REPORT. Paragraph. The Lord's Day, Sabbath. EDUCATION. School Examinations. Clipping. EDITORIALS. Editorial Paragraphs. Golden Silence. COMMUNICATIONS. National Reform Association.—No. 8. Personal Influence. Explanatory. The Sabbath-school. Ministerial Conference and Quarterly Meeting of the Brick Church, Again. Consociation. HOME NEWS. Alfred Centre, N. Y. Alfred, N. Y. Hornelville, N. Y. Independence, N. Y. Scott, N. Y. CONDENSED NEWS. MISCELLANY. Norse Hymn.—Poetry. A Stray Shot. The God of Peace. Now and Afterward.—Poetry. Some Things We Get Out of the Old Testament. The Christian Life. From Fellowship. A White Robe. Do Not Be Afraid to Ask. The Death of Strawn. A Little Child Shall Lead Them. The Best Gifts. Say It to His Face. Woman's Work. FOREIGN NEWS. THE SABBATH-SCHOOL. MARRIAGES and DEATHS. BOOKS and MAGAZINES. SERIAL NOTICES. BUSINESS DIRECTORY. COMFORT ONE ANOTHER. Comfort one another; For the way is growing dreary, The feet are often weary, And the heart is very sad, There is heavy burden-bearing, When it seems that none are caring, And we half forget that ever we were here. Comfort one another; With the hand clasp close and tender, With the sweetness love can render, And the looks of friendly eyes, Do not wait with grace unspoken, While life's daily bread is broken, Gentle speech is oft like manna from heaven. Comfort one another; By the hope of Him who sought us In our perils, Him who bought us, Paving with His precious blood, By the faith that will not alter, Trusting strength that shall not fail, Leaning on the One divinely good. Comfort one another; Let the grave gloom lie behind you, While the Spirit's words remind you Of the home beyond the tomb, Where no more is pain or parting, Fever's flush or tear drop starting, But the presence of the Lord, and people there. —Mrs. Margaret E. Sangster, in L...